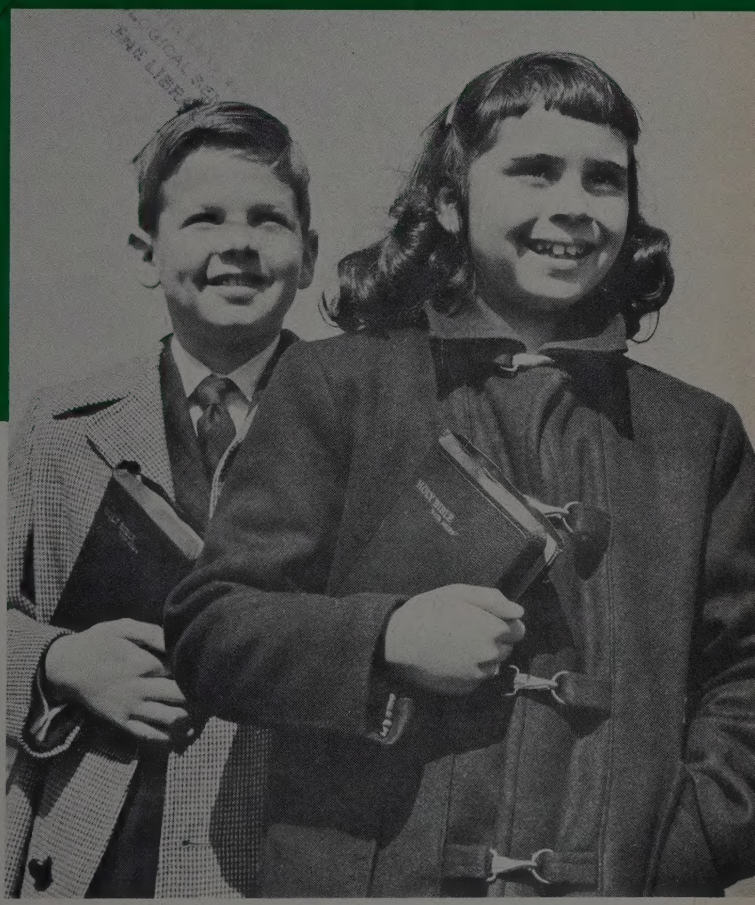
The LUTHERAN



THE BIBLE GOES WITH THEM

Church schools prepare young people for life

Vol. 41, No. 18

FEBRUARY 4, 1959

WITNESS

OF THE WAITRESS

THE LITTLE red-headed waitress was efficiently serving the meal in the little restaurant nestled in the hills of New Hampshire. Completely engrossed in her work she seemed not to hear our conversation.

Since it was Saturday evening, we talked of where we would attend church next day. Even though our vacation schedule called for a long trip, we naturally wanted to pause for worship. We had almost concluded that we would drive on awhile and stop when we found a church about to begin services, when the waitress broke in "Why not come to our church?" she asked. "I'm sure you would like it. We have a wonderful minister. I'm president of the youth fellowship and sing in the choir." There seemed no stopping her!

IT WAS NEARLY noon the next day when we came out of the services. The blind pastor had preached as if the quietness and strength of the surrounding hills had descended upon his soul. The friendliness of the people, being a part of a worshiping congregation, the sense of God's presence—all these had left their mark upon our souls and minds. We were hours behind schedule, but it didn't seem to matter a great deal. We had all been blessed. And that blessing had come because of the witness of the waitress.

—L. J. KARSCHNER

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THE CHURCH IN THE NEWS

ULC giving sets record

United Lutherans had been asked to contribute $15 million in 1958 as a special 40th anniversary "double apportionment" goal to meet urgent needs of their church. Missions—at home and overseas—were to benefit most from the added income of the church.

Business recession in some parts of the country early in the year slowed receipts. Although returns by midyear indicated that the goal might not be reached, ULC Stewardship Secretary Henry Endress and synodical stewardship leaders never let up in their efforts to help the church achieve its aim.

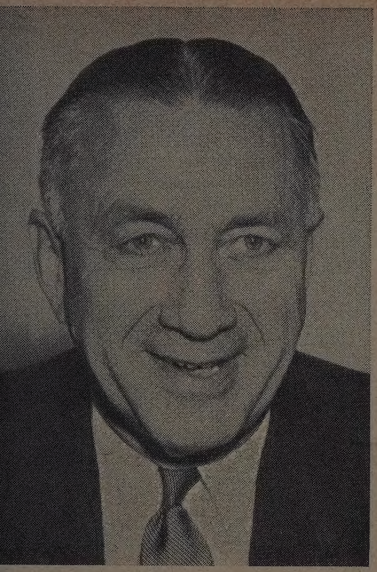
When the final check was received from synods on Jan. 20, they had reason to feel that their efforts had been rewarded. Dr. Edmund F. Wagner, ULC treasurer, and Carl A. Warden, comptroller, punched the keys on the adding machine and came up with a gratifying total: $11,311,781.71 had been sent in by the synods for the church's causes. The figure represented 75.4 per cent of the $15 million goal. It was a 54 per cent increase over 1957 giving and almost $4 million more than had ever before been contributed in a single year for apportionment benevolence.

Three synods reach 100 per cent

For the ULC's 32 synods, the doubled quota had provided an unusual steward

1958 APPORTIONMENT RECEIPTS

Synod	Amount	Per cent
Florida	$ 83,140.01	100.13
Pacific Southwest	323,775.00	100.00
West Virginia	62,083.00	100.00
Michigan	144,592.69	99.17
Rocky Mountain	88,770.32	97.75
Iowa	229,198.59	96.54
Georgia-Alabama	88,101.45	94.85
New Jersey	461,265.18	92.27
Central Pennsylvania	1,887,162.40	90.20
Kentucky-Tennessee	72,898.66	89.58
New York and New England	1,189,059.26	87.91
South Carolina	280,541.44	86.23
Maryland	538,920.94	83.21
Ohio	875,569.25	82.17
Northwest	748,611.09	78.82
Virginia	214,000.00	78.48
Indiana	214,526.23	77.85
Illinois	501,686.74	77.73
North Carolina	348,792.56	74.98
Pittsburgh	754,064.11	72.20
Texas-Louisiana	72,120.48	69.67
Canada	240,974.49	67.84
Nova Scotia	25,199.34	65.61
Mississippi	4,373.28	64.12
Pacific	82,616.84	61.65
Caribbean	17,388.46	57.52
Central States	317,964.68	57.40
Penna. Ministerium	1,280,306.22	49.99
Wartburg	95,754.89	48.06
Icelandic	9,590.43	42.32
Western Canada	32,142.00	24.48
Slovak-Zion	26,591.68	24.07
Total from synods	$11,311,781.71	75.41
Miscellaneous	129,411.64	
TOTAL	$11,441,193.35	



DR. EDMUND F. WAGNER
ULC's biggest year

p challenge. In a previous "double portionment" effort ten years earlier, otas had not been upped but synods d been asked to give twice their quota. e result was that some reached 200 cent and most attained 100 per cent better.

This time the picture was different. ly three synods met their quotas in l: Florida, Pacific Southwest and West ginia. Notable was the fact that these ee are among the ULC's "younger" ods, with a large proportion of home sion congregations.

Eighteen synods were able to top the rchwide average by contributing more n 75 per cent of the amount that had n asked of them. Several—Michigan, cky Mountain, Iowa—came within a percentage points of going all the y. Every synod made a big gain over 1957, ranging from Florida's 126 per cent jump to a 21 per cent increase for Western Canada and Wartburg.

Special contributions brought the ULC total income for the year to $11,441,193. Each of the causes in Part II of the 1958 budget was expected to get about 25 per cent of its budgeted amount.

"Thrilling," says Dr. Fry

"No question about it, the 54 per cent increase in benevolence giving was a steep rise," commented ULCA President Franklin Clark Fry. "It glows with thrilling loyalty and devotion on the part of hundreds of congregations and pastors. Any church with Christians of that stamp in it is rich.

"The ten days of January when the final receipts flowed in crackled with excitement," he continued. "Three million dollars in one month! That spectacular burst of giving went far to salvage the hopes and morale of our church. If only others had joined equally in the outpouring of generosity . . . half of our dreams would not be frustrated or at least disappointingly postponed."

LWA response continues

While the major ULC emphasis was on the anniversary appeal, Lutheran World Action was not overlooked. After a long period in which LWA quotas were met in full, ULC synods in 1957 had fallen short of their goal by less than one percentage point. The 1958 record showed a small gain in total giving to LWA, but because of an increased quota the ULC showing was only 92.5 per cent of the amount asked.

Total contributed to LWA in 1958 was $1,600,061. This represented a gain of $5,000 over the previous year, but failed to meet the assigned quota of $1,729,800.

Synod leaders hear Dr. Fry

Stewardship and evangelism leaders of United Lutheran synods faced some changes in the next few years. After the ULC's anniversary year drive, efforts would have to be made to consolidate gains in giving. Evangelism programs were by ULC convention action to be promoted chiefly on synodical and regional levels.

Meeting at Cleveland late last month, 140 synod leaders heard Dr. Fry warn that no "gadgetry" or "magic formula" could assure the success of their programs. He urged that congregations be stimulated into creating effective new methods of their own.

The reason for having evangelism programs was questioned by Dr. Fry. Are new members invited into the church "because we have an interest in their salvation or because we need their support?" he asked. "We must examine our motivations. Do these people need us or do we need them?"

Statistics don't always reveal the value of evangelistic programs "because no one is wise enough to know what percentage of converts has been firmly conquered for Christ," he added.

High pressure hit

Warnings against overemphasis on programs that pressure people into church membership were sounded on several sides at the Cleveland session.

Dr. Karl Hertz, Wittenberg College professor, objected to church use of "professional persuaders under the illusion that the gospel can be merchandized like corn flakes." Highly organized evangelism programs could lead "even the most sincere church executive into reaching for a gimmick instead of the gospel," he said. Pastors and church members were most effective when they were able to understand the spiritual needs of the neighbors and "to give them a respon sible answer."

Hickman will aids church

Church members had been urged b the Lutheran Laymen's Movement an more recently by the United Luthera Church Foundation to make "Christia wills." In this way their funds woul continue to serve the causes they love even after they were no longer living.

Thomas P. Hickman, Washingto banker and from 1946-50 president o the LLM, had taken this message t heart. The prominent ULC lay leade died at 82 on Dec. 17. When his wi was probated in District of Columbi courts last week, it revealed that approx mately $400,000 of his $507,000 esta would aid his church. About $100,00 each was willed to the ULC Board o Social Missions, the Maryland Synod, th Washington Lutheran Inner Mission So ciety and the Lutheran Church of th Reformation.

Barth assails western ideas

The luxury-loving "American way o life" offers more of a danger to th Christian soul than communism, accor ing to Dr. Karl Barth, renowned Swi theologian. His comment was include in a 45-page pamphlet, "Letter to a Pa tor in the German Democratic Repu lic," widely circulated in Germany.

Answering a series of questions pos by an East German pastor, the 72-yea old theologian warned that trying "pray away" the Red regime of Ea Germany might "let you awake o morning among the fleshpots of Egy as a man bounden to the American w of life." The "creeping totalitarianism of the West might be a greater evil th the "open totalitarianism" of the Ea

LUTHERANS IN U.S. CONGRESS

e Rev. Walter H. Moeller (D.-Ohio), theran pastor (Missouri Synod) elected 86th Congress, stands with statue of tinguished predecessor, the Rev. Fred- ck Augustus Conrad Muhlenberg, first aker of the House of Representatives, o served in Congress 1789-97. Statue nds in Capitol rotunda at Washington.

ofessor Barth said. "The message of rist is as repulsive and painful to the st as to the East," he added.

Dr. Barth did not commend Com- nist actions in eastern Europe, but nted out that oppression and persecu- n were "useful scourges" to purify the urch and that adversity and suffering re "God's tools" with which he be- ws salvation.

Dr. Barth, former theological professor in Germany and foe of the Hitler regime, has since 1934 made his home in Switzerland.

Stand is rejected

Because Dr. Barth has been highly respected by German Protestants, his stand caused consternation among many. They interpreted it to mean that all resistance to communism should be ended even if active support was not given to Communist leaders.

Writing in *Christ und Welt,* religious weekly published in Stuttgart, Dr. Hans Christian Asmussen retorted that the Barth position was "the worst kind of neutralism." A leader in the church's fight against communism, Dr. Asmussen said, "It is difficult to believe in the honesty of this neutralism."

Officials of the Evangelical Church in Germany said there would be no formal protest of Dr. Barth's views, although individual churchmen felt strongly that he had misstated the case.

Questions infant baptism

Earlier, Dr. Barth had aroused considerable discussion by taking a stand that questioned the propriety of infant baptism in lands where atheistic philosophies prevailed. He pointed out that most Communist leaders had been baptized as infants in accord with the practice of the church, but that it had not affected their lives for good. However, people like Hitler and Stalin might be regarded as Christians because of their baptisms.

Baptist groups, which do not apply the sacrament to infants, hailed Dr. Barth's suggestion.

Pope calls meeting on unity

In his Christmas message, Pope John had extended "a loving invitation to those

separated brethren" of the Eastern Orthodox churches to seek reunion with the Roman Catholic Church. The Eastern Orthodox churches consider themselves the older branch of Christianity, regard the Vatican as schismatic. Responding to the Pope's statement, Metropolitan James of Melita, Eastern Orthodox leader and one of the presidents of the World Council of Churches, said that interchurch union efforts would have to take into consideration the work being done by the council. Orthodox churches are associated in the council with many other Christian groups.

In late January the Pope announced that he would call an ecumenical council aimed at seeking unity between the Roman Catholic Church and "the separated communities" of Christendom. Vatican sources said Eastern Orthodox and possibly Anglican representatives would be invited to such a council.

Dancing ban relaxed

Social dancing is sinful, some segments of the Lutheran church in the Midwest had long held. It might lead to "sins of the flesh" and was an "unlawful amusement." Various pietistic sects had the same taboo. Most Lutherans considered such an attitude an infringement on Christian liberty.

This month it appeared that the sound of the cha-cha might be heard in some new places. Liberalizing the Missouri Synod's traditional—although not official—stand that all dancing is immoral, the synod's St. Louis Conference broke the ice last November. The 80-congregation group approved a statement declaring that dancing is permissible for young Lutherans "if properly supervised." The statement suggested that it be limited to schools and homes and never be allowed under conditions "which provide easy opportunity for engaging in immoral acts."

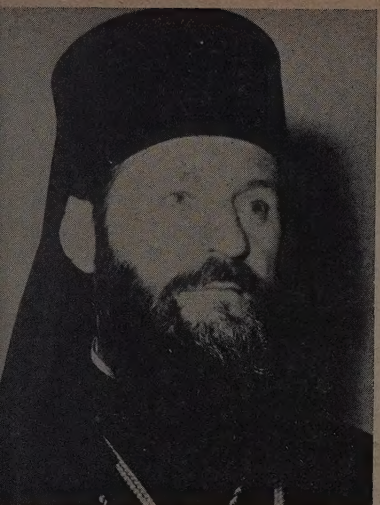
The Missouri Synod's Concordia College Conference, including pastors from Milwaukee and Racine, Wisconsin, followed by approving church-sponsored social dancing "under careful supervision and guidance." Their action came after a request from Milwaukee Lutheran High School authorities for a ruling on the subject. The conference defined social dancing as that "which involves an embrace of the opposite sexes who are not married to each other."

Dancing "has nothing to do with the way of salvation," said the Rev. Joel Dobbe, pastor of Advent Church (Evangelical Lutheran) in Milwaukee. He said church-sponsored dances would be conducted by his congregation because "nothing in the teachings of the Lutheran church says a person cannot dance or that dancing is prohibited." Smoking would not be permitted at church dances, he added.

What's happening in China?

Nobody could be sure of what was going on among Christian groups inside Red China. With U.S. reporters barred from the country by the State Department, news items in U.S. papers were gathered mostly from refugees who came to the British colony of Hong Kong, from Communist journals, or from frequently garbled radio reports. Chinese government restrictions prevented Christians from direct contact with others outside the country.

Evidence of the confusion was seen last month. A National Council of Churches' executive reported a gloomy picture of church affairs inside the "Bamboo Curtain," while a Methodist mission leader said that churches in China were growing.



HEADS SERBIAN ORTHODOX CHURCH
atriarch German Djoric, recently elected head largest Yugoslav religious body

Reports differ

"Crippling blows" were forcing local urches to close down all over China, id Dr. Wallace C. Mervin, executive cretary of the NCC's China Committe. He said only 12 of Shanghai's 200 otestant churches still remained open, ly four out of 65 in Peiping. The rest d been turned over to the government "patriotic gifts." Churches were "not much persecuted as captive," he stated, ce they were taken over by the govnment's Patriotic Movement Committe. The government also seized church hools, hospitals, and other institutions. A more optimistic report reached the ethodist Division of World Missions rough its China secretary, Dr. Tracey Jones, Jr. Dr. Jones told the group t "after a period of loss, the churches China are growing again." He said 0 Methodist preachers in Red China were at their appointed posts serving some 70,000 church members.

"If Christians are co-operative the Communists have not tried to destroy them," Dr. Jones reported. "They have left the church buildings with the churches and have sponsored national conferences of Christian leaders. Chinese Christians on the whole do not feel that their support of the government has compromised their loyalty to the church and to Christ."

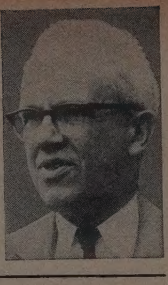
Vatican sees "suicide"

Roman Catholics, largest Christian group in China, had been converted to a "National Catholic Church," separated from Roman rule and choosing its own hierarchy. The Vatican news agency in Rome said the Red government was "forcing the church to suicide" by "harsh treatment" of any priests who wished to remain loyal to the Pope.

Radio and belated news reports from Red China also indicated that churches were forced to toe the propaganda line or face drastic punishment. A report in the Yangtse *Daily News* which reached Hong Kong said that five "Protestant leaders" had been arrested as "counter revolutionaries" and ten others denounced as belonging to "rightist elements." Other reports had revealed that many Protestant and Roman Catholic clergy were jailed or otherwise prevented from carrying on any religious activity. Even stronger pressures were said to have been used against China's major religious groups, Buddhism and Islam.

Advance of Communist programs on the Chinese mainland had been so rapid and extreme that some European Reds were reported stunned. A joke in Communist Poland goes, "Thank God for the Soviet Union. We are lucky such a buffer state is between us and the Chinese."

WASHINGTON



By ROBERT VAN DEUSEN

CHAPLAIN AT WEST POINT

FOR SEVERAL YEARS there have been rumblings of protest against the chaplaincy system in vogue at West Point. Civilian ministers rather than Army chaplains provide ministry to the cadets at the U.S. Military Academy.

The complaint is twofold. Almost all of the ministers chosen to serve at West Point have been of the Episcopal Church. This is part of a tradition that dates back to 1896, when Congress authorized the appointment of full-time civilian chaplains for the Academy. Since then, the only exceptions were three Presbyterians.

The second objection is that chapel attendance is compulsory for all Protestant cadets. Other arrangements are made for men of the Roman Catholic and Jewish faith.

A DIFFERENT SYSTEM is used at the Naval Academy at Annapolis and the Air Force Academy at Colorado Springs. Here the midshipmen and the cadets are served by military chaplains, with denominational rotation when new appointments are made. Although attendance at some church service is required, the men are permitted to go to local churches of their own denomination.

Attempts have been made by church leaders to persuade officials at the West Point Academy to change their system, by rotating denominations in appointments to the civilian chaplaincy, or by changing to Army chaplains, or by permitting cadets to be absent from chapel to attend the church of their choice. But tradition is so deep-rooted that the system remains as inflexible as ever.

Appeal to Congress

IRKED AT repeated rebuffs by military officials, church leaders have urged Congress to take action bringing the situation at West Point more in line with democratic procedure and the tradition of religious freedom. Several denominational chaplaincy agencies, including those of the National Lutheran Council and the Lutheran Church—Missouri Synod, have co-operated with the General Commission on Chaplains in urging the repeal of the 1896 law.

The 1954 convention of the United Lutheran Church went on record as favoring such Congressional action. It urged that the system at West Point be changed "in order to provide a more effective ministry . . . in consonance with American traditions and the present integrated American defense structure."

The ULCA consulting committee on military chaplaincy expressed the judgment last year that the principle of compulsory attendance at military chapel services is a violation of religious liberty. The committee added that chaplaincy at the West Point Academy should be under the Army Chief of Chaplains, making rotation of denominations more likely.

A Lutheran Senator made an attempt last month to rectify the situation. Senator Warren Magnuson of Washington introduced a bill to repeal the 1896 statute and place the West Point Academy under the plan used at Annapolis and Colorado Springs. Public interest will determine whether it collects dust on a committee shelf or receives serious consideration.

CRISIS COMES IN VIRGINIA

A Southern editor analyzes situation existing as Virginia's "massive resistance" breaks down

J. MARTIN ORNDORFF

THE WHOLE STRUCTURE of Virginia's massive resistance" to racial integration public schools was demolished on Jan. 9. Decisions of Virginia's State Court Appeals and of a federal district court ere announced that day. These decions seemed to have surprised nobody, nce it was generally supposed that the ate laws would not survive this test of eir constitutionality.

It became apparent long ago in a succession of rulings by the federal courts at collapse of Virginia's anti-integration fenses was inevitable. Indeed, from e beginning, few realists even among e diehard segregationists believed they ould stand.

If anyone believed they would preserve gregation and also public school edution, he has been thoroughly disillumed. Nine schools with an enrollment 13,000 white children are closed. It plain that, if there is to be a public ucation system, Virginia must accept some degree mixing of white and gro pupils in the classrooms.

IT WAS HOPED by some of Virginia's re thoughtful citizens that at least one ect of the delaying action of "massive istance" would be planning for an ernate program which would satisfy minimum requirements of the U.S. preme Court's anti-segregation di-

GOVERNOR LINDSAY ALMOND
He is no racist demagogue

rectives and also save education from chaos.

Unfortunately, the time thus gained has not been put to profitable use. Political leaders have not been willing to take risks in face of the predominant feeling of an electorate not yet persuaded that the time has come for even token compliance with the court's edicts. One fact stands out: the state administration and the controlling political forces are not going to take any step that could

---

Mr. Orndorff, a United Lutheran, edits the editorial page of The Roanoke (Va.) "Times"

permit an opponent to charge that they voluntarily condoned the admission of a single Negro child to a white school.

Whatever is done in the nature of compliance, it will be made clear to the voters that it was from compulsion—yielding to superior federal force, not retreating in the slightest from the principle of states' right in the control of education. The majority of Virginians are firmly and unalterably of the conviction that the Supreme Court usurped constitutional authority when it swept away school segregation in a reversal of its previous interpretation that had stood for more than half a century.

BUT REGARDLESS of the extent to which political, social, and psychological concepts may have replaced law and precedent in interpreting the Constitution, the Supreme Court has established a national policy. Since there is no likelihood of reversing the Supreme Court by a constitutional amendment, Virginia and the South will have to live with it.

But how? Governor J. Lindsay Almond, Virginia's first Lutheran chief executive, while up to now suggesting no specific substitute for massive resistance, has repeatedly of late emphasized that Virginia at last faces the cold reality of the coercive power of the federal government. There is much reason to doubt that the far-reaching implication of this statement has yet dawned upon the majority of Virginia's people.

Despite hostility in some parts of the country—and at times, as it seems to many Virginians, thoughtless and even deliberate misrepresentation of his position—Governor Almond is no Faubus. He is a segregationist, but that fact does not warrant tagging him as a racist demagogue, as some of his more provocative critics are inclined to do.

Friends of Governor Almond know that he is a man of deep and sincere Christian conviction, prayerfully seeking guidance in the difficult position in which he finds himself. He has continued sternly and forcefully to repudiate ideas and actions of the lunatic fringe, condemning appeal to racial prejudice, and insisting upon employment of legal means alone in the long resistance to integration in the schools.

Virginians, white and colored, are thankful that in the trying times through which they have passed, race tensions have been kept at a minimum. That this has been so is due in no small measure to the responsible example of Governor Almond.

OUTSIDERS frequently point out that the race problem varies in Virginia from locality to locality. Why, they ask, would it not be possible to have limited integration in communities of the Shenandoah valley and southwest Virginia where there are relatively few Negroes if, as it is contended, integration is not feasible immediately in the southside counties where the ratio of Negroes to whites is much greater?

As for that, it might have been possible—although it is debatable—in the early stages immediately following the "deliberate speed" decision of the Supreme Court, to have obtained public acceptance of mixed education in some western Virginia communities. Whatever chance there was, however, soon evaporated due to the militancy of the integration strategists and the ascendancy of uncompromising segregationists from areas of large Negro population.

The effect of the unfortunate developments at Little Rock was a further hardening of the public attitude toward compulsory association of the races in the

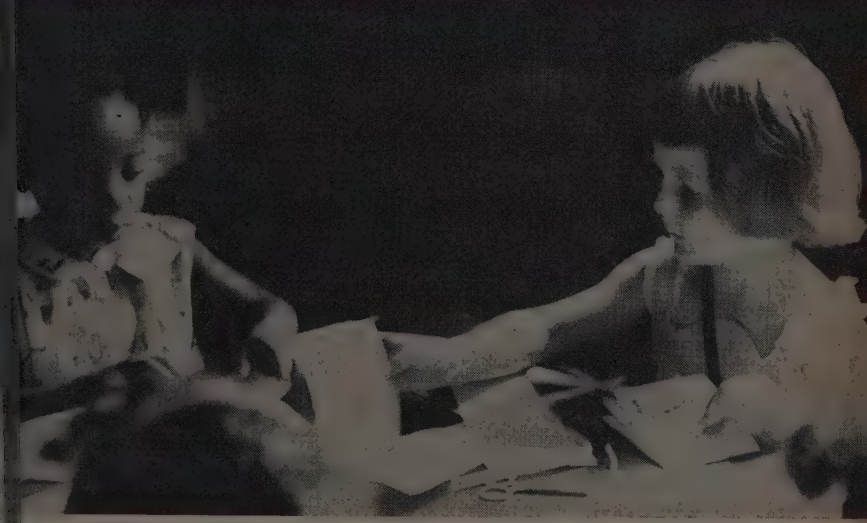
chools. Today it cannot be claimed that here is any more readiness in western Virginia localities to accept integration han there is in the southside.

IT HAS BEEN pointed out, too, that North Carolina seems to be handling the chool integration situation very well with s system of local autonomy in pupil ssignment and that the plan ought to ork equally as well in Virginia. How-ver, the integration that has taken place North Carolina is extremely limited. o one is so naive as to believe that the tegrationists will long be satisfied by ere token mixing of the races in a few aces.

In the end, Virginia may have to per-it some form of local autonomy. As ings look now, if state funds are with-ld, according to state laws, from com-unities which are ordered by federal dges to integrate their school, then the next step is for the state to withdraw entirely from the field of public education.

Evolving perhaps would be a system of integrated public schools, supported by the localities, for those wishing to attend them. For those who object to attending integrated schools there would be tuition subsidies for private schooling. There are variations of this arrangement, but the common aim of all to preserve the principle of voluntary choice; no child, white or colored, would be *compelled* to attend a racially integrated school.

NOBODY PRETENDS this would provide satisfactory education. Children of both races would suffer and the greatest sufferers would be the Negroes and the poorer white element. The advantages would be on the side of children of the well-to-do—advantages which would be



NEGRO AND WHITE CHILD STUDY TOGETHER IN PHILADELPHIA CHURCH SCHOOL
School integration requires patience, good will, and good sense

denied children whose parents are unable to supplement grants from the state.

There remains, of course, much doubt as to whether the Supreme Court would tolerate public tuition grants—especially in the light of its broad ruling of Sept. 29, 1958. In that event it is impossible to see how even greater chaos in Virginia education can be avoided.

These are not pleasant things to contemplate. Perhaps, if it comes to the worst, and there is a widespread breakdown of education, the people will conclude that the price is too great to pay for preserving segregation. In that case it is possible that there would be such a change in the political climate as to cause a retreat from the present policy of the state leaders.

MOST OBSERVERS believe that the question of whether there will be segregated schools will eventually have to be decided by the people themselves. There is a strong feeling among some educators, school patrons, church leaders, and business people that collapse of the public education system would be a tragedy which Virginia must prevent by all means. These are in a decided minority and there is extreme reluctance among people of these groups to assume leadership in shaping public opinion.

But pressures are at work. Unexpectedly, the one which appears likely to become the most potent has its roots in the more forward-looking elements of the business and industrial community. At a time when the state is seeking to broaden the base of its economy by attracting new industries and encouraging investment of northern capital it is beginning to be realized by leaders of economic development programs that inadequate schools and interrupted schooling could spell disaster for their plans.

There are signs, beginning to be viewed with quiet alarm, that the solid, substantial industries which Virginia communities want simply are not interested in moving management and technical personnel to places where the children of newcomers would find schooling inferior or perhaps non-existent.

In time, fear of the economic consequences of makeshift education may be the most influential factor, a growing number of thoughtful Virginians concede, in rendering the idea of integration more palatable. To be sure, one encounters such opinions mostly in private conversation. But here and there in recent months a few of the bolder souls have warned that Virginia must face the facts.

Thus, ironically, the dollars-and-cents argument seems likely to have more potency than all the moral preachments against segregation. The majority of Virginia's white people believes firmly in separation of the races in the public schools and are convinced that those who press integration on scriptural grounds do not have a monopoly of moral discernment.

AFTER all—and in their view it is compelling—there is a good deal to be said for the morality of peace and order which in their view would be jeopardized by the sudden revolution in the social order such as court-enforced integration entails.

It is significant that the long succession of pro-integration appeals issued by various clerical hierarchies, church conventions, synods and consistories, have had no discernible effect in altering the thinking of the overwhelming majority of Southern people about integration. These people who have to live in the midst of race friction, most of the admonitions from afar have the ring of sanctimoniousness and holier-than-thou preaching.

These people have the impression that lthough the race problem has existed or generations, it was not until the Su-reme Court decision on May 17, 1954, hat what is so often referred to as the hristian conscience of many church odies in that area of human relations as quickened. In the minds of many outhern people of good will, earnestly riving to preserve amity and under-anding in race relations so painfully built up over the years, that was the day on which a political court handed down a political decision.

Perhaps historians of the future, looking at what has happened since that day, will be reminded once more of the futility of trying to make men of diverse races live together in harmony and justice by judicial fiat and ecclesiastical admonishment unless they are first taught to love one another.

EDITORIAL OPINION OF "THE LUTHERAN" ON SCHOOL SEGREGATION

WHEN YOU travel you ought to know where you are going, and 2) how you an to get there. There isn't any ques-n in the United States about where we e going in regard to segregation. It is e long-range fundamental of American mocracy that all people have equal hts in all public matters.

When the U.S. Supreme Court was ed with the blunt question of the legal of segregation in public schools, it ve the only answer that could rightly given according to the basic law. This swer squares up with Christian teach-s about human relations. Segregation public schools must end.

THE REAL question is, how? Most Ne-children grow up in poor homes. eir parents were poorly educated. In uthern states these children are several rs behind white children in school hievement. If schools are integrated uptly, white pupils are held back, gro pupils are frustrated.

Where Negroes are only about 15 or per cent of the population, school in-ration can be accomplished without rwhelming difficulty. Louisville man-aged integration successfully with 25 per cent Negro pupils. Where the percentage is higher "token" integration is all that can be expected for a long time.

There must be steady progress all along the line in social upgrading of Negroes—better job opportunities, better housing, better education in schools that are still segregated. Experiments in school integration should be attempted wherever people are reasonable. But it can't come everywhere overnight.

WE ARE DEALING with the ugliest problem in American life. Sins of the fathers are being visited upon the children of the third and fourth generation since slavery. A social situation 300 years in the making is now slowly being reversed. This is painful and complex, but it must be accomplished or America is surely doomed.

This is a matter of the keenest concern to the conscience of each of us. What can we do, in whatever situation we are, to help the Negro make his way toward equality in our society? Our success or failure as Christians gets a practical test on this question.—*Reprinted from the "Conclusion," Sept. 3, 1958.*

NOTHING IS IMPOSSIBLE

Could a small town congregation of 160 members hav
a first-class church school building? . . . Of cours

By BETTY LAWRENC

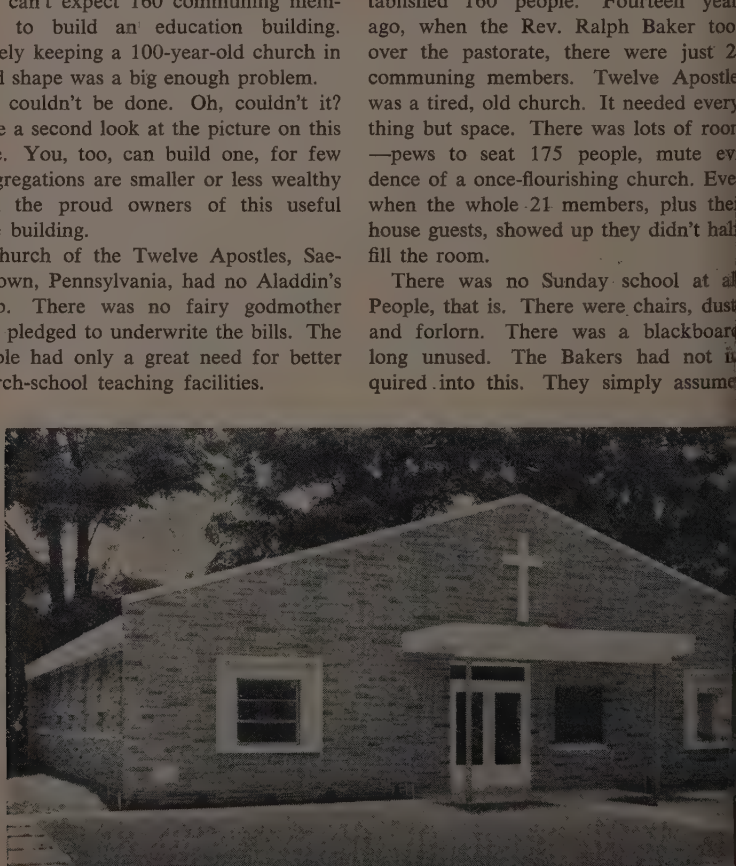
"IT COULDN'T BE DONE!" they said. You can't expect 160 communing members to build an education building. Merely keeping a 100-year-old church in good shape was a big enough problem.

It couldn't be done. Oh, couldn't it? Take a second look at the picture on this page. You, too, can build one, for few congregations are smaller or less wealthy than the proud owners of this useful little building.

Church of the Twelve Apostles, Saegertown, Pennsylvania, had no Aladdin's lamp. There was no fairy godmother who pledged to underwrite the bills. The people had only a great need for better church-school teaching facilities.

The 160 members are not an old, e tablished 160 people. Fourteen yea ago, when the Rev. Ralph Baker too over the pastorate, there were just 2 communing members. Twelve Apostle was a tired, old church. It needed every thing but space. There was lots of roo —pews to seat 175 people, mute ev dence of a once-flourishing church. Eve when the whole 21 members, plus the house guests, showed up they didn't hal fill the room.

There was no Sunday school at a People, that is. There were chairs, dust and forlorn. There was a blackboar long unused. The Bakers had not i quired into this. They simply assume



hat where there was a Lutheran church, here was also a church school. Didn't *very* church have a Sunday school?

PASTOR BAKER had two churches in his new parish. On that first Sunday morning he went to Venango to preach, o his wife, Garnette, and the two chil-ren, Ralph and Mary, started out for unday school in Saegertown.

"Well," she said, "we're early. No ne is here yet."

No one ever did come! But Garnette as a preacher's wife, so she, with Ralph nd Mary, sat down and proceeded to onduct a Sunday school—worship, song, nd lesson period.

During the week she stirred things up a t and seven days later Sunday school as again in operation at the century-d church.

Garnette and Ralph, thinking as posi-ely as possible, never dreamed that s than 15 years later, a $29,600 edu-tion building would stand beside the urch.

WHY AN education building for a urch school of 100? Well, why not? Saegertown is rural, deep in dairy untry, but its people and its homes modern. Paved streets are the ac-pted thing. There is even a traffic light the one main street. Dishwashers, inerators, power lawn-mowers, movie neras, automatic washers and driers, o-car families, none of these are novel-. Only the church was old-fashioned its teaching facilities. A large base-nt room, no partitions, an exposed nace, and a deafening bedlam on Sun-mornings was the rule.

aegertown's public school is the new, bling, one-story type—pastel walls, nt-lighted football field. A band so d it has the town in a tizzy. It went Pittsburgh to play for the Carnegie Tech-Notre Dame football game! Saegertown was last word in everything but its churches.

Pastor Baker viewed this situation just as long as he could. Then one day, about two years ago, he dropped a bombshell on his unsuspecting council.

"I want us," he said, "to build an education building."

Heavenly days, you mean us?

We haven't got enough members.

We haven't any money.

PASTOR BAKER was firm. "Let's consider it anyway," he said. "We will put it up to the people."

Well! You never saw such a shocked, scared people. But they didn't stay scared long. A questionnaire was given out.

Are you interested in your church?

Do you think our Sunday school facilities are adequate?

Would you help finance and support a new building?

The congregation gulped. Let's be practical, they said. We will remodel the basement. Remodeling was considered and tossed aside as being unpractical! After all was said and done, and all the money spent, what would they have? Still a crowded church basement!

They signed on the dotted line, 66 for, 17 against.

The night the returns of the every-member canvass were tabulated was as exciting as a presidential election. The congregation had already agreed that if $10,000 was pledged they would go ahead and put up a concrete-block building and furnish it with odds and ends, gathered from here, there, and any old place.

Friday the 13th, that was. Everyone had been too excited during the four-day campaign to even think about "bad luck"

days. Every person who had ever belonged to the church had been contacted. The returns crept up to the "it couldn't be done" $10,000 and over the top they went! At 11 P.M. the tired, but certainly happy council chalked up over $13,000 on a three-year subscription basis. Friday the 13th was licked!

THEN CAME the bids, the groundbreaking, and the sidewalk superintending, and through it all the constant meetings.

This is your building, said Pastor Ralph, you say how you want it.

Boy, did they say! Here are some for-instances.

The stone front is so nice. Seems a shame to have concrete walls. Let's stone-face it all around.

The rooms are so lovely and bright. Seems a shame to put old furniture in them. Let's get regular, approved church school furniture.

Seems a shame not to have a stained-glass window for the children. There are such lovely ones, and they have such a lasting effect. Of course they cost a lot, but!

Who had first said it couldn't be done?

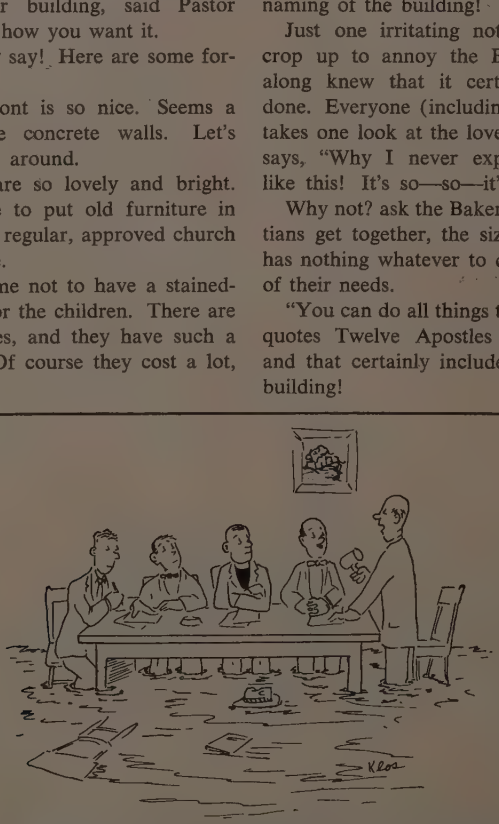
All this they did, and more. They rolled up their sleeves and the man-hours that were put into that building were downright inspiring.

THE "IT COULDN'T be done" building was dedicated last June 29. The small children sang "God Bless This House," their "little church." The stained-glass window, "Christ Blessing Little Children," is responsible for the children's naming of the building!

Just one irritating note continues to crop up to annoy the Bakers, who all along knew that it certainly could be done. Everyone (including this reporter) takes one look at the lovely building and says, "Why I never expected anything like this! It's so—so—it's so lovely!"

Why not? ask the Bakers. When Christians get together, the size of the group has nothing whatever to do with the size of their needs.

"You can do all things through Christ," quotes Twelve Apostles Church today, and that certainly includes an educational building!



"Now, before you go, Gentlemen, there is a little problem of dampness in the church basement to consider."

Germans Join the Family

By STEWART W. HERMAN

In Argentina there have been Lutherans for more than a century. They kept aloof in German-speaking congregations. The situation is changing

"ENTRE RIOS" means exactly what it says: "between rivers." It is the name of a large Argentine province running north of Buenos Aires, bounded on the east by the great Uruguay river and on the west by the Parana. These two flow together to form the estuary of the enormous La Plata.

At first the province—from the air—seems to be little more than a deserted delta washed over by intermittent floods. But gradually the picture changes. One sees large homesteads along the banks of the many muddy branches of the Parana. Behind them stretch extensive plantations of trees harvested for wood-pulp. From a single-motor plane at less than 3,000 feet, you can see every tree.

LATER ON the land rises in a gentle roll. Now the picture changes again. Neat farms dot the countryside and there are small towns laid out rectangularly. Eighty years ago—in 1878—the first Germans settled in what was then an empty and treeless land. Catholics founded a village and called it Valle Maria; Lutherans named theirs Aldea Protestante.

Today the latter is still exclusively Protestant but divided between "Evangelicals" and "Congregationalists." More immigrants followed and other communities came into existence. Now—in the third and fourth generation—the years of pioneering, toil and austerity are producing many evidences of prosperity.

Coal-oil lamps are giving way to electricity and there are even a few electric refrigerators. Automobiles are by no means rare—especially 1928 Fords! Ancient vehicles are eagerly bought up at $1,000 each.

But it would be misleading to say that horses have been displaced. The commonest conveyance is a flat-bottomed "Russian" wagon—a sort of two-horse-power ranchwagon convertible to a three-horse model in wet weather when the earthen roads turn to slime and no auto can go through.

TYPICAL OF THE changing situation—and unforgettable—was the scene framed in the open doorway of the new church at Ramirez while we participated in a special service on a warm Wednesday afternoon in December. The church itself is a new building—not yet dedicated—which stands beside the modest structure that housed the congregation for some 50 years. When finished, it will take its place among the largest Lutheran churches in South America, as befits one of the largest German congregations in Argentina, 2,700 confirmed members.

As I sat in the chancel of this church and looked out over the heads of the "old world" congregation—the men and boys on the left, the women and girls on the right—a strange sight met my eyes. Parked in the pasture across the road was the Cessna 172 in which Dean Ostrowski of the La Plata Synod and I were traveling. A Model A Ford had

pulled up—nose to nose—for a good look at the flying machine, and beside it was a team of horses. Thus the three chief modes of transportation in this new land were visible together through the church door.

LATER I saw the pastor's old buggy stored in a shed behind the new church. When one horse died recently, the pastor —too old to travel around in a carriage— sold the other horse and now lets the members fetch him by car when they need him. But the old parsonage with its vine-covered patio still has coal-oil lamps for light and a windmill for drawing up water.

The congregations which I visited belong to the German La Plata Synod which traces its historical connections to the Old Prussian Union of northern Germany. Although most of the people are of Lutheran background, the synod contains a considerable number of Swiss Reformed and regards itself as a "union" church.

All told there are 22 pastors who—for the most part—serve huge areas and minister to a total of about 100,000 individuals. For example, the young pastor of Viale holds Sunday services in his home church only once every two months because he has a score of other places to visit along a railroad that stretches to the City Concepcion 200 miles away.

THE PRESENCE of large numbers of European Protestants in Argentina did not go unnoticed by other Protestants, especially the North American mission boards. The shortage of German pastors has always been acute, and two great wars brought serious setbacks to the colonies which cling stubbornly to the German language and had received homeland support for their German schools.

First came horses, then jeeps, now airplanes

Many missions including the ULCA and the Missouri Synod have engaged in German work in Argentina. But in Entre Rios the deepest inroads have been made by the aggressive outreach of the Congregationalists.

Today in dozens of small towns these Germans are now divided into two churches, perhaps more. In the oldest village—Aldea Protestante—there were years of quarreling and the church property was divided by legal action. Today the Congregationalists have the original chapel which is cut off by a wall from the parsonage in which a pastor of the La Plata Synod lives. His services are held in the former parish hall a block away. He describes himself as Lutheran who believes in union but not in the sort of Lutheran unity expressed in the Lutheran World Federation. Thus the village today is accurately characterized by the word "Protestante" rather than "Luterana."

THE LA PLATA SYNOD, however, has laced itself squarely on the side of de-eloping an Argentine church. The first lass to graduate from the Lutheran eminary in Buenos Aires contained also he first young man of the La Plata ynod to complete his theological training Argentina. Others are following ong, although for the time being more astors are urgently needed from Ger-any to close the most glaring gaps.

An indication of the improved relationships between our related church bodies is that one of the ULCA students spent his vacation in a La Plata parish and negotiations were started to "borrow" him for several months after graduation. As Dean Ostrowski says, "the very fact that we could even suggest this is evidence of the great progress we have made."

Chief forum of co-operation is the Argentine Council for the Lutheran World Federation in which all three bodies—the ULCA, La Plata Synod and the Argentine District of the Missouri Synod—have been participating freely and informally. It is this body also which forms the local committee on arrangements for the third Latin American Lutheran Conference to be held in April.

It would be useless to deny that there are still tensions and some doctrinal differences between these bodies. But the agreement among them appears to be larger than the disagreement, as they become better acquainted. Nobody is talking about merger. For the time being there are other things to think about in the mutual interest of the church which bases itself on the Lutheran Reformation.

MORE PATIENCE!

SEVERAL YEARS AGO in our released-time Bible school there was a boy who was always doing something to put the class into an uproar. I was explaining the story of the first Holy Thursday. "After they sang a hymn, Jesus and the disciples . . ." I was saying. "What was the hymn?" a girl asked. Our trouble-making youngster had the answer. "Ninety-nine bottles of beer on the wall!" Need I explain my reaction? Yes, he did stay after class, and was threatened with expulsion.

Several weeks later, I attended a Boy Scout court of honor at the library. This youngster was called for an award. His father was to stand beside his son. The boy came forward . . . no father ever appeared. Then I began to understand this tough youngster. He was starving for love and attention which should have come from the home. That night I asked God for more patience. —ROBERT S. KINSEY

FIVE MAKE A FAMILY

Sudden Insight

DAN HAD brought me to the church for the ULCW meeting. Since he needed the car I was counting on Claire to take me home.

"Of course," she agreed when I asked for a lift. "I ought to walk more, but I'm not enough of a Spartan in this sort of weather."

"Looks as though plenty of people weren't Spartan enough to come out, even with a car tonight. And who can blame them? I'd rather have stayed in the house tonight myself."

"But you're here, aren't you?"

"Of course. I'd have been afraid of missing something!"

"And you would have missed something. Or I would have, by not coming. I learned a lot." We separated to talk to other people.

FOR A MOMENT I found myself alone with Pastor Sym. "Dan tell you about our talk?" He must have seen I was embarrassed by the question. Dan had told me no one was to know Pastor Sym was leaving till after Ash Wednesday. Then it would be announced that he was going to his new parish after Easter. What I couldn't remember was whether Dan had permission to talk to me, or whether that was something he had done because he knows I can hold my tongue. Evidently my confusion showed in my face, for the pastor laughed. "One of the first things I learned was never trust a man unless I can trust his wife also."

"Then that's all right! I feel better."

"Some men can keep from talking to their wives, but they are the exceptions—and not very happy exceptions, at that. Most of us feel that listening to the things we can't say to others is one of a wife's most important functions."

"A husband's also! I'd go mad if I couldn't talk to Dan."

MRS. McIVOR came over to us just then. "I hate to break into what looks like a very earnest conversation." She hesitated. "There are two ladies who are here for the first time, Pastor. I think you've called on them. Maybe —"

"I'll come over and talk to them right away. And don't feel sorry about interrupting our conversation. We had come to a stopping place—for the present, anyhow." He grinned and turned away.

A sudden pang somewhere between my breastbone and my lower ribs made me catch my breath. How were we ever going to get along without him? Pastor Ittel is a dear man. We really love him. But how could I take him some of the questions that perplex me?

I can usually guess what he will say before he says it. He will sound like the catechism—"This is most certainly true." And it will be true. But how does the truth he talks about relate to the real truth of *my* situation? Often Pastor Sym has helped by helping me see just what my own situation is, so that I can choose for myself the teaching of the church that seems to fit.

THESE THOUGHTS barely had time to skitter through my mind before Kath

Matteo was offering me a ride. She has changed so much in the last couple of years. It's due partly to the psychiatric care she's had and partly to Pastor Sym's interest in her and her family. Tony, a former Roman Catholic, has a great admiration for Pastor Sym who's helped him see that being a Lutheran means holding to the *essentials* of his faith, not renouncing them. I was back on the same merry-go-round! Pastor Sym! This time the pain was worse.

I was glad when Claire gave me the high sign. I've been wanting to talk to her. She must have been feeling the same way, for she started before we were out of the parking lot. "That," she said, "was a lovely party the other afternoon, Connie. Thank you for asking me."

"Thank you for being so sweet to Regina!"

"You were afraid I wouldn't be. And I don't blame you! I was horrid the first few times I met her and I didn't know why she affected me as she did."

"Anyhow, you made up for it."

"Thank Pastor Sym. I told him the whole thing. How I couldn't seem to stand being with a person who'd been everywhere and seen everything and snubbed it in."

PASTOR SYM again! But before I could have said anything if I'd wanted, she went on, "As I talked it out, I realized I was just plain garden-variety jealous. When you get to be my age, you know that what you haven't seen you probably never will see—unless you have a lot of money, which we haven't. I was trying to pretend to her and to the other people and even to myself that I didn't care. Soon as I realized what the matter was, I saw how silly I'd been. Now when I feel jealous, I can say to myself, 'So what? Being nasty isn't the answer. Try to find out what she's seen. Imagine it as she talks. Imagining it is the next best thing to going.' "

AS WE SWUNG into her drive and she cut the engine, she insisted again, "Not that I would have thought it out alone. Pastor Sym asked me what she really had that I hadn't. When I thought that through, I had to admit it was memories, one form of picturing things that aren't actually happening at the moment. Then he asked whether the movies I've seen and the talks I've heard about missions don't help me to picture other situations than the one here at home and to understand them. Guess I have a lot of assets I haven't put on the right side of the ledger. I'd been thinking about what I do for missions instead of what participation in the mission program does for me as a Christian *person.*"

"So you're a *reformed* person!" We separated with laughing goodnights.

THE HOUSE was quiet as I let myself in. Susie and Pete were in bed. Dan hadn't come home yet. Karen was studying. I kissed the top of her careful wave and went on quickly so as not to break her train of thought.

So Claire owes a lot to Pastor Sym, too, I mused as I hung my coat in the hall closet. He's taught her to see herself, just as he's taught me to see myself and my family.

The advice he gave last year, when Pete had trouble with his teacher, helped me again in handling Karen's feelings about Pete when he taunted her about inviting a new boy to Luther League and vowed he and Susie would be watching her every minute.

Suddenly I realized the implication of what I was thinking. With what Pastor Sym has taught us, we ought to be able to go it alone—with God's help.

WORSHIP NOTEBOOK

RAVE REVIEW OF NEW FILM

THE PERIOD between joy and sadness is often no more than the twist of the head. For the Christian, the figures of the Christmas creche are hardly put away before sermons begin to point to Calvary. This year only 36 days separate Epiphany with its visit of the wise men and Ash Wednesday, the beginning of the somber season of penitence. We turn our gaze from the manger to the cross.

The church feels itself under the compelling urging of St. Paul to "preach Christ crucified." Yet for all of the emphasis on the crucifixion—often with almost gruesome attention to detail—the needling question still arises: "Do men catch the deeper implications of the cross, or are they simply exposed to a page from the history books?"

THE MOST extraordinary sermon on the crucifixion which I can imagine right now is not one I heard from a pulpit but saw on a movie screen. Since seeing it a few weeks ago I have no doubt bored all my friends whom I have been telling about it. This picture is, in my opinion, the greatest I have ever seen.

It is a foreign film, made on the island of Crete, and the dialogue is all in French. This should discourage no one for, even without the English titles, one could almost sense the development of the story from what I feel is most inspired action.

The title of the film, *He Who Must Die,* could mean almost anything, especially alongside all these brutality pictures these days. But readers of THE LUTHERAN should be able to guess who "He" is. The film is based on a novel published here in 1953 entitled *The Greek Passion,* by Nikos Kazantzakis. This dynamic tale made little dent upon American readers.

THE STORY centers upon a small Greek village, living peacefully yet uncomfortably under the rule of the victorious Turkish conqueror. The people of the town are not collaborationists. They still resent their subservience which is symbolized by the local Agha and his small band of soldiers. Rather they have chosen the easy way. They have submitted, but they are alive, and their chief aim is to keep the peace.

As the play unfolds the people are standing sullenly about the village square in the hot noonday sun. All eyes are turned toward the house of the Agha from which flows the notes of a flute and a boyish voice. It is the seventh year—time for the villagers to produce once again their re-enactment of the Passion. All that keeps them from preparation for the pageant is the approval of the Turk. When at last he gives consent there is a joyous ringing of bells, and everyone races to the church.

The church, a large building furnished in the style so common to the Greek Orthodox ritual, is packed. The local priest whose authority after that of the Turk is second only to the village patriarch ascends the pulpit and announces the decision of the council.

One by one various residents of the village are assigned their parts. The postman, who steams open letters, will play Peter. James' part will be played by the innkeeper who is afraid of his wife. The

good-looking son of the patriarch is to be St. John, and a great bulk of man, known as Plaster-eater, is Judas.

For Mary Magdalen, the priest's eyes fall upon an attractive young widow. People whisper excitedly, since everyone knows how she makes her money. And then all fall silent as the last part is assigned. "For him who is to bear the cross, the council has chosen . . ." the stillness is deafening, ". . . the choice of the council is . . . Manolios!"

All eyes fall upon a simple shepherd boy. Despite his protestation of unworthiness, the choice is acclaimed by all. "B-, b-, but I s-s-stutter," objects the shepherd. "Never mind," replies the priest in words far more prophetic than he knows, "when the time comes, God will give you the words."

PREPARATIONS advance quickly. Children are taught to sing. The players are measured for their costumes. The shepherd and the "apostles" spend long hours discussing how best to prepare for this great solemnity.

One afternoon their quiet conversation is jarred by a strange sight. Down from the hills overlooking the town, there comes a great company of people. Straggling, stumbling over the rocks, torn by the brambles that line the path, files an almost deathly silent procession. The actors run to meet the people. Their eyes blanch to the horror they see.

Clothes hang in tatters from the backs of a people whose eyes speak of hunger, misery, despair. Children, old beyond their years, drag tiny feet through the dust. At the head of the group, clutching the book of the Gospels, his thin body wrapped in the frayed robe of his office, is their priest. Beside him a giant of a man carries on one shoulder an infant, and in his hand a scraggly church banner.

WHEN THE REFUGEES come closer to the walls of the village, their hopes are raised. Eyes brighten, and voices are lifted in song. (The music in the film is magnificent. Each mood of the people, whether joy or sadness, play or work, is carried brilliantly on the wings of folk-songs of thrilling beauty.)

But their hopes are soon dashed to the ground. Under the urging of the patriarch and the priest the comfortable villagers will have nothing to do with the rabble. Order must be preserved. "If we take these people in, the Turks may persecute us for harboring revolutionaries!" "This rabble will take our food, our lands, our homes." When one of the refugees suddenly dies, the priest of the town seizes upon this as a sign. "They have cholera, we will all die!"

The straggling band is driven out of the city. Life, except among the actors, goes on as before. But for the shepherd and the "apostles" there is a feeling of shame. They want to help, but the rulers say no.

THE NEXT DAY someone notices that the refugees have set up camp on the nearby hill. This gives the shepherd and his friends a chance to investigate the plight of their suffering fellows. When it is discovered that these people do not have cholera, the actors are exultant, but the authorities will have none of it.

So the stage is set for the whole theme of the play: is religion something which one fits into the cubbyhole marked Sunday morning? Is not the message of the gospel to spill over into all of life? If Jesus Christ were to return to earth once again, would men greet him with thanksgiving, or would he, under the demands of comfortable people who don't want to see the status quo disturbed, be crucified anew?

The picture must be seen to feel its power. In one scene when the shepherd suddenly finds his tongue, he persuades the people to help their brothers. So stirring are his words that in the midst of a festival of gaiety and feasting, they come forward one by one to heap up piles of food and clothing. Women give their jewelry. Men bring a barbecued calf. A tiny child slips out of the crowd and removing her shoes puts them on the pile. As one individual sitting in the dark of the theater I felt very ashamed.

I DON'T HAVE to tell you how the picture ends. It is not a happy ending. As after the first Good Friday, there was only a handful just beginning to know that the battle was still ahead. So, as the play ends, a handful of people stand armed behind a barricade waiting for the fight that must always be.

In New York City this film is playing at the Beekman Theater. Because it is a foreign film it will probably be shown only in those small art theaters which one finds usually only in large cities. One could wish that Christians everywhere would urge local theater managers to schedule this film.

Certainly Lent would be an appropriate time, but at any time this picture ought to be seen. Perhaps the churches will, after the picture has had its run in theaters, secure prints so that it can be shown in congregations all over the land. It may be that if proper attention is given this film it will have a continuous appeal equal to the all-time favorite *King of Kings*. The film reviewer of the New York *Times* on the front page of the Sunday entertainment section, said that *He Who Must Die* is "a great French film that must live." I heartily agree, and I urge you to see this movie and tell others about it. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Jealous

QUESTION: I am a widow, with a daughter thirteen years old. She is becoming difficult to handle. There are many things I'd like to do for her, but I cannot because of a lack of funds. Sometime ago she heard me talk to a neighbor about a certain widower, and the fact that he had shown some interest in me. She then went into a tantrum and said she would do so-and-so if I marry again. I need a partner, but now I have this additional problem.

REPLY: Such an outburst is hardly surprising. The girl fears the loss of your affection and attention. It is quite possible that a calm, confidential talk with her will change her attitude.

Explain to her your total situation, your difficulties, and your needs. Assure her that any step you may take will be to her advantage as well as yours, and that you have no intention of giving her any less love. Point out that a remarriage may bring her a number of benefits which she does not now enjoy. Then show her that you mean what you say by acts of kindness.

Your daughter will probably respond in a reasonable way. But you need not give in to a youngster's childish jealousy, if she proves negative. You have a right to choose your way and should be firm in taking what is for you a desirable and Christian course. In time your daughter too will see it.

"Because my nerves were troubling me, my doctor started me on Postum!"

"Nowadays most everything seems to be caused by 'nerves.' But what causes the 'nerves'? That's what I asked when I started getting jumpy and irritable.

"One answer I learned from my doctor: too much coffee. He explained that some people just can't always take the caffein in coffee. It irritates their nervous systems. He suggested I start drinking Postum because it's caffein-free, safe enough for a baby to drink.

"I followed his advice, doubtfully at first, but now I'm convinced. My 'nerves' have disappeared! Why don't you try rich, hearty Postum? You'll like it, too!"

Postum is 100% coffee-free

Another fine product of General Foods

THE LETTER TO THE HEBREWS

Read Hebrews 2:6-9

HAVING PUT the angels in their rightful place and having stripped them of the grandeur falsely attributed to them, the writer of *Hebrews* proceeds to quote some Scripture which tells just who it is for whom God has fashioned the world and to whom he has subjected the world to come.

Here he runs into a minor difficulty. He remembers the passage well enough, but is not certain where in the Old Testament it can be found. Thus he introduces it by saying, "It is testified *somewhere*."

The quotation is from Psalm 8:5-7. It is an apt bid of Scripture and quite to the point he wishes to make. The psalm is a song in praise of man's uniqueness among all the creatures of the earth. Man has been placed in an exalted position, according to the psalmist.

God is particularly mindful of man, and cares a great deal for him. He has made him "for a little while lower than the angels" (note the phrase "for a little while" and the word "angels"), "has crowned him with glory and honor, putting everything in subjection under his feet"—that is to say, the world has been fashioned especially for man. Man is God's supreme creation.

IF YOU COMPARE this writer's quotation of the psalm with our English translation which was made from the original Hebrew, you will once more come across a peculiarity about his use of Scriptures. You will note that "for a little while" is not actually in the psalm. Furthermore the psalm reads "lower than *God*" not "lower than *the angels*."

How can one explain a deliberate change of the wording? Or is his trouble here merely that he has a poor memory? The answer is that he is neither changing the text nor stumbling because of a faulty memory. He is quoting his source accurately, although from memory.

But the source he is quoting is not the psalm in Hebrew. He has in mind the exact words of the psalm as they are found in the *Greek* version of the Old Testament. That was the Bible of most Christians in the early church. It was used because most Christian converts were either Gentiles or Jews who were unable to read Hebrew. Greek had become their native tongue.

THIS GREEK Old Testament (called the Septuagint) was made, by the way, not by the Christians who might have had reason to change words to suit their theology, but by orthodox Jews. Many Jews no longer lived in Palestine, and many of them could no longer read Hebrew. Their language had become the Greek of their neighbors.

Just why the Jewish scholars, who translated the Old Testament into Greek, rendered this psalm with an addition to the text, and with one change of wording at this point, we shall probably never know. It may have been that the word thought of saying that man is a little lower than *God* was revolting to them. Such a comparison was perhaps too terrible to make. So *they* made man to be *"for a little while* lower than *the angels"* and that sounded better.

At any rate their alterations of the psalm put it in a form very suitable for

he purposes of the writer of *Hebrews*. Since the world to come had not been made for the angels, it must have been made for someone of grander rank than they. In fact, the writer remembered reading about this somewhere. He had read that God had given man indeed a very special rank. In his existence here on earth man may well be lower than the angels, but that is to last but for a while. And even in this temporary lower rank man enjoys glory, honor, and a world fashioned for his use.

IT WOULD SEEM then that by order of creation man is meant to be in control of everything and is to be the possessor of all power and of life both here and hereafter. But there is a big difference between what was meant to be and what now is. It is a fact, both of experience and of knowledge, that man is not in control of everything. On the contrary, he is extremely limited in many ways.

To say nothing of the rather limited range of his mastery over many things, he is absolutely stopped in his tracks by the limitation which death puts on him. Here is the point, according to Jewish and Christian thinking, where man's sin finally catches up with him. The experience of death is something over which he has no control whatever. Man then is not really in control of everything at all. He has neither the glory nor the honor the Creator planned for him to have. And because all this is true, man there-fore is not what he was originally meant to be.

BUT INTO THIS disrupted situation Jesus Christ has been injected. He joined them as a man, and took up with them their position by himself becoming "for a little while lower than the angels." Remember, however, that it was only for a little while." Yet precisely because during that "little while" he passed through mankind's suffering of death, God has crowned him as a man among men with the glory and honor originally intended for the whole human race.

But do not get the wrong idea from this. What Jesus went through was not done in order that he might snatch something away from man to keep it as a personal and private possession. It was done —all of it from the incarnation on to the suffering and dying—for man's sake. Jesus entered into the human predicament, joined man in man's kind of life, lived with him under his limitations, and in the end he went through the human experience of suffering and death.

SUCH A PORTRAIT of Jesus living out the life of a man on earth is one that is common to the New Testament. It was the portrait that was painted both in the preaching and in the teaching of the early church. And no doubt it is just this portrait of our Lord that stands behind our writer's mentioning Jesus' tasting "death for every one."

The point being underscored here is this—that Jesus, in coming here to earth, became a man of the kind that man was originally meant to be. Because he went through death along with the rest of the human race (although he was God's Son), and because he did it for man's sake, God has heaped upon him the glory and honor which the human race in its sin and by itself could not contain and retain.

Here in Jesus, God's Son, is a human being as a human being ought to be and was meant to be. Here is one who can rightfully be crowned with glory and honor, who can be in control of everything. But he is not just God's man; he is our man too, our representative!

—ROBERT A. BARTELS

CHRISTIANS MUST BE COMMITTED

The Yoke of Christ. By Elton Trueblood. Harper. 192 pages. $3.

Sometimes at the close of a review the reviewer recommends the book as a polite gesture. Of Elton Trueblood's, *The Yoke of Christ,* I should like to say at the outset: buy and read it or borrow it and read it, but read it. It is Trueblood at his best.

Read it because these sermons are the work of a man who understands "man." For the most part he handles old texts with new insights that are convincing and compelling. One exception is his treatment of St. Luke 16:8 (The Transcendance of Prudence). Trueblood overcomes the apparent contradiction in the text by concluding "that, in the parable itself, Jesus is joking."

By repeated references to the teachings and methods of Jesus, Dr. Trueblood points out that "commitment to Christ" is the basic requirement for the effective proclamation of the gospel. Because he feels that nominal Christianity is the most formidable barrier to effective evangelization he addresses himself to church members. "The task before us is clear. The task is to try to reach the present membership of the churches with a message of such vitality that they experience a conversion within the church, rather than a conversion to the church."

In almost every paragraph one sees something worth quoting. The following is illustrative: "The present tendency to renounce the missionary movement, on the ground of tolerance of all faiths, is a sign not of advance, but of intellectual confusion . . . If the gospel is true, our responsibility is to help to make it prevail."

ROBERT M. LAMPARTER
Phoenixville, Pa.

LUKE FOR THE SPECIALIST

The Gospel According to St. Luke. By A. R. C. Leaney. Harper. 300 pages. $4.

This is a recent addition to the Harper's New Testament Commentaries. Professor Leaney is a young British theologian, lecturer at Nottingham University. The purpose of his work is to reassess important findings, past and present, and to create a balanced and comprehensive understanding of St. Luke's Gospel. The treatment is hardly useful for the average Bible reader but aimed at scholars and specialists.

At the same time, there is often a disarming simplicity. Luke may have drawn his material from Mark and "Q" and he may have had a common source with John. Still he is an author, a thinker, a theologian in his own right. This is his record, a composite, but still his own interpretation of the miracle of Christ. While he does not write with "scientific objectivity," he does write with conviction as "one for whom Christ alone makes history intelligible."

The commentator does not shy away from what the text itself so obviously states. Ingenious interpreters may play with words, but, as Leaney tells it, it is Luke's version of the case that Mary's conception is virginal. The messiahship of Christ is a surprise to Joseph and Mary but a fact nevertheless. Luke and John may offer variants on the Emmaus incident and the Easter story but the reality of the resurrection is unqualified and real. With scholarly humility Leaney does not hesitate to leave some textual problems unsolved.

Strong in its analysis of problems related to text, composition, and source materials, Leaney's work is surprisingly lacking in content interpretation. His comments on the entire 15th chapter occupy less space on the printed page than the actual text itself. Other portions, where his scholarly insight might be helpful, are similarly treated. Some comments appear strange. The thief's words on the cross, Dr. Leaney says, "need not imply complete faith. They are gently ironic, a courageous jest, which the Lord takes up seriously."

In terms of what he says rather than by what he leaves unsaid, Leaney's comment

ary is a clear and convincing discussion of the textual problem, carefully drawn and well documented, a work far from monumental or exhaustive, still a tool useful for the careful student. GERHARD E. LENSKI

Berkeley, Calif.

JOHN'S GOSPEL IS A DRAMA

Reading the Gospel of John. By James P. Berkeley. Judson Press. 290 pages. $3.75.

The Gospel of John has been for a long time the subject of controversy among New Testament scholars. Dr. Berkeley, for forty years a teacher in biblical studies at Andover-Newton, tells us that his book is for devotional reading along with the Gospel and is not to be reckoned as another addition to the already voluminous library of academic research."

Reading the Gospel of John breathes the atmosphere with which Dr. Berkeley has surrounded himself, plus a strong fragrance of spiritualizing mysticism. John, at the hands of Dr. Berkeley, loses all semblance of historical value and becomes "a carefully planned work of art." It is a superb example of the Greek drama, written at Ephesus around the year A.D. 100 for Greek Christians, written by a Greek-speaking Jew born in Jerusalem, who ultimately reached Ephesus where he joined the Greek Christians. He found them being evangelized by an "unrecorded tradition," different from that of the Synoptics. He himself was in possession of a great mass of authentic but unrelated data which he had collected along the way. In his residence among the Greek Christians he imbibed much from their spirit.

This inspired genius, being also a mystic, sensed profoundly the dramatic character of human experience and the life of Jesus . . . He selected such events, deeds, and works as his dramatic insight dictated. Having selected them, he arranges them, and then presents them with his unique dramatic skill."

He is no historian. Chronology has no concern for him. But his dramatic mind must make the drama live in the mind of the reader." His writing took form "in this creative drama of eternal life." This great mystic attained the peak of spiritual genius in the happy phrasing of the Wonderful Sayings and Discourses of Jesus in the Gospel of John. He was keenly aware that the Spirit was voicing the words which Jesus would have spoken in the circumstances existing at the time of his writing. "The writer of the Fourth Gospel is the voice of the Spirit. He is the great Christian mystic."

Kings Mountain, N. C. E. C. COOPER

AUGUSTANA SERMONS

The Gospel We Preach (Vol. 2). By 65 Lutheran pastors. Edited by Victor Beck, G. Erik Hagg, C. A. Nelson. Augustana Press. 347 pages. $3.50.

This is an anthology of present-day "run-of-the-mine" preaching from Lutheran pulpits. They are on the Gospels for the church year, "second series." Averaging five pages in length, one gets the impression they are condensed from more complete sermons.

In view of merger plans, these sermons preached by Augustana men should have special interest for readers of THE LUTHERAN. The wide variety makes it unwise to generalize in estimating them. For one thing, there is little exposition. Some are little more than religious essays. We do not mean to say they are not Christ-centered. Sound? Yes, most certainly. Challenging? Well, for the most part they go along with present-thought trends, ride the waves of popular appeal.

If today's preaching must be aimed at the conversion of church members, as Kierkegaard says, these sermons meet that requirement. They appeal for faith, for repentance, Christian living, loyalty, service. Don't get the book thinking it will give you some new, exotic thought, or striking phraseology. These sermons must be taken for what they are, preached not by experts but by consecrated men busy in their Sunday-to-Sunday ministrations. The book is a definite contribution to the church's continuing task. WALTER C. DAVIS

Dandridge, Tenn.

Old St. Michael's Expands to Meet Needs of Youth

PHILADELPHIA—Old St. Michael's is suddenly young again. Rejuvenated and strengthened by union a year ago with its daughter congregation, St. Thomas, the oldest Lutheran church in Germantown is reaching out to youth in its own neighborhood.

Need for such outreach was pointed up in last summer's vacation church school. Besides children of members, a number of Negro children from the vicinity attended.

The old parish building, somewhat deteriorated, wasn't adequate even for the present needs. Better facilities were needed for the Sunday school, youth organizations and social activities of the whole congregation.

So today the parish hall is being enlarged and fully renovated. Ground was broken in mid-December for the $85,000 project. Completion is hoped for by the end of May.

Additional rooms will accommodate the nursery and primary departments that have been meeting in the old parsonage on the church grounds. There will also be social meeting rooms, an auditorium with a stage, recreation rooms in the basement, a modern kitchen, and a robing room for the choir.

The parsonage, now containing the church office and pastor's study, then will be available for other purposes—perhaps as living quarters again if a second pastor is called. The Rev. Kurt E. B. Molzahn, present pastor, has his own home.

The addition to the old parish building will extend alongside the main church and adjoin it.

St. Michael's isn't going into debt to expand. Part of the money was raised by a drive in the congregation, and from special donors. Part was already in hand—proceeds of selling the St. Thomas' Church building.

And the rebuilt parish building will be named St. Thomas' Hall to perpetuate the name of the congregation that returned to St. Michael's 102 years after splitting over the language question.

The matter of language is no problem now. Pastor Molzahn preaches twice every Sunday morning, in German at 9:15 and in English at 11. Both services are well attended.

Old church builds up . . .
Dr. Luther Reed, Pastor Molzahn

Friedensburg Parish Church Totally Destroyed by Fire

By ARTHUR S. FOLLETT

POTTSVILLE — Fire destroyed St. Paul Union Church, Summer Hill (Friedensburg parish), on Dec. 13. Estimated loss was $75,000.

The intensity of the fire was so great that the steeple collapsed, completely demolishing the inside of the building.

C. A. Steigerwalt is pastor of the parish which also includes St. John's Church, Friedensburg, and Zion's Church, Orwigsburg.

. . . Old church burns down
St. Paul's steeple tumbles into church

St. Paul's history dates back to 1767 when orts were made to purchase ground for a theran church. The structure destroyed s the third built by the congregation. It s completed in 1847.

Historically, the church was one of the st noted of the Pottsville Conference. It s the site of the blessing of the fields vices revived in 1934 by Pastor Steiger- t.

Until further plans are made St. Paul's gregation will worship at St. John's rch, Friedensburg.

District Officers Installed

THE NEWLY FORMED Pottsville District at St. Matthew's Church, Schuylkill en, Jan. 8.

nstalled were Dean Walter H. Guigley, John's Church, Ringtown, and Secretary I. M. Shiery, Zion's Church, Frackville. lections placed Donald W. Hauck, uylkill Haven, on the district board of istian education; William Butts on the ict cabinet in charge of Christian edu- on; George W. Heffner, Pottsville, on the board of home missions; William Marburger, St. Paul's Church, Orwigsburg, on the district cabinet in charge of home missions; Charles A. Mathias, St. John's Church, Tamaqua, on the board of inner missions; and Lewis M. Krebs, Port Carbon, on the district cabinet in charge of inner missions.

Stewardship Secretary Samuel Kidd of the Pennsylvania Ministerium will attend the next district cabinet meeting at Zion's Church, Frackville, Feb. 16.

Lutherans Occupy Synagogue

TRINITY CHURCH, Pottsville, has been informed that the Oheb Zedeck Synagogue will be available for occupancy in June.

The building, which adjoins the Lutheran church, will provide room for church organizations and Sunday school departments. The Jewish congregation will be moving to a new synagogue.

JACOB'S CHURCH, Pine Grove, is planning an addition to its present building which dates back to 1833. The congregation was organized in 1780 when the first church, a log cabin, was built.

FIVE MEMBERS of the men's Bible class of St. John's Church, Friedensburg parish, whose ages range from 80 to 89 years, were honored at a special service in December.

William Dietrich, Friedensburg, will be 90 years this month; H. Milton Kramer, Friedensburg, will be 86; Albert Felty, Schuylkill Haven, 84; George Greenawalt, Friedensburg, 82; and Uriah E. Rhein, Roedersville, 81. They're still faithfully attending classes.

VANDALS created an estimated damage of over $500 at Trinity Church, Pottsville, late in December when carrying lighted altar candles around the interior of the church and blackening the newly renovated walls.

The intruders who also damaged the church basement, were apprehended by police two days later.

REDEDICATION of St. Paul's Church, Gordon (George F. Spieker, pastor), was held Dec. 7, following an extensive redecoration program.

Pittsburgh Synod Fails In Reaching 1958 Goal

By LUTHER E. FACKLER

PITTSBURGH—The Pittsburgh Synod just did not make it this year. A record of five years of reaching the 100 per cent apportionment to the United Lutheran Church was broken. Earliest figures showed 79.4 per cent on apportionment and 90.25 per cent on Lutheran World Action.

A number of congregations with building programs and mortgages to pay borrowed the necessary amounts to pay their own apportionments in full. One congregation with a building program to be started this spring and a mortgage on the present building borrowed over $5,000. One of the mission congregations also borrowed to meet double apportionment.

NUMEROUS PASTORS and laymen from the synod have been meeting as an evaluation committee with representatives from other synods and church agencies to study the synod, its institutions, agencies and committees during recent months.

A report of the committee's findings will be given to the synod at its next convention in June.

Interim Treasurer Named By Susquehanna Conference

By ROBERT E. PICKING

WILLIAMSPORT—A special meeting of the Susquehanna Conference executive committee was held to appoint an interim treasurer for the conference until its spring meeting on April 13. Mr. John M. Phillips, former treasurer of the conference, was elected to fill the vacancy left upon the death of William H. Foltz.

The conference executive committee also accepted the invitation of Messiah Church, South Williamsport, to meet there for its spring business meeting.

The committee heard a report concerning the conference pre-Lenten retreat set for Feb. 9 at St. Luke's Church in Sunbury. Pastor George K. Bowers of Christ Church, Lewisburg, will conduct the retreat.

ST. PAUL'S UNION CHURCH of Urban, Pa., held a rededication service Dec. 7. The Rev. Arthur Yeagy, assistant to the president of the Central Pennsylvania Synod, spoke. The Lutheran pastor is Paul W. Billow. The $16,000 project included renovations of the building.

THIRTY-EIGHT ADULTS were received into Christ Church, Lewisburg, as a result of a two-week program of visitation.

SALLY MCCHAN, a member of Samuel's Church of the McClure charge, was invested Dec. 12 at the Baltimore Deaconess Motherhouse in Ruxton, Md. The service was conducted by Dr. John L. Deaton, president of the ULCA Board of Deaconess Work.

CONGREGATIONS of the Millville parish (the Rev. Eugene Smith, pastor) are improving facilities. St. Paul's, Millville, installed loudspeakers in the bell tower. At Lairdsville, a well was drilled and an electric pump installed. At St. John's near Unityville a new chancel will be installed before Easter. Immanuel's congregation is considering additional heating equipment.

THE LUTHERAN will be sent into every home of members in Follmer and St. John's congregations of the Follmer Lutheran parish this year. Pastor Eugene L. Shiffer reports that the Follmer congregation completed successfully the stewardship sect program.

A SIX-WEEK leadership training schoo sponsored by the Lutheran Pastoral Associ tion of Sunbury, began at Zion Churc Sunbury, on Jan. 13.

FIRST CHURCH, Watsontown, purchas 225 copies of the new *Service Book*.

St. John's Church of the Watsonto parish plans to build additional facilit for the growing church school and to finish the church. The two congregatio have established an office at First Chur with Bessie T. Trate as parish secretary.

Atlantic City Church Plans To Build New Sanctuary

By RALPH I. SHOCKEY

TRENTON—Atlantic City Lutherans have aken action to construct a new church at he present location.

At a special congregational meeting, nembers of St. Andrew's discussed how to ncrease services to the community.

The proposed building will have the nave lose to street level. Sunday school and ocial rooms will be in the basement.

The move was made after the parish house n the opposite side of the street was sold or $37,500. An adjoining parking lot ought for $36,000 will be used for building pace and parking.

The congregation authorized the council o proceed with architectural planning and range for financing.

St. Andrew's, the only Lutheran church Atlantic City, was organized in 1889 and ow has a confirmed membership of 564. he Rev. Christian Schenck is pastor.

Cornerstone for St. John's, Jersey City
ussell Hom, Dr. Beisler, Pastor Hergenhan

Steeple for Reformation, Absecon
Church members did most of the work

REFORMATION CHURCH, Absecon, received a steeple through gratis labor of members. Pastor Bruno Ederma said it was designed to match the New England style of the building.

ST. JOHN'S CHURCH, Perth Amboy, celebrated its 40th anniversary during December with Pastor Emeritus Ernest A. Steigler of Bethlehem, Pa., as speaker. Dr. Steigler had shared in the early effort to establish a congregation for Hungarian- and Wendish-speaking Lutherans in the area some 30 years ago. The service was planned by the Rev. Edward R. Hanson.

CORNERSTONE-LAYING ceremonies at St. John's Church, Jersey City, recalled the history of the congregation as Pastor Arthur W. Hergenhan used the same silver trowel Dr. Henry Beisler and Pastor J. A. W. Kirsch handled some 30 years ago when St. John's parish house was constructed.

Pastor Hergenhan expects the $300,000 contemporary edifice to be completed by early spring.

Parsonages have been provided for the pastors of Holy Trinity Church, Burlington; St. James' Church, Folsom; and Good Shepherd, Lindenwold, within the past months.

There have been many stories about the meticulous organizational work needed to make an evangelism mission a success. Here's a story about a mission that shows that

Organization Isn't Everything

MOST PEOPLE THINK that once a congregation decides to hold a mission week, it will follow the procedures outlined in official evangelism manuals—set up committees and draft all kinds of organization charts.

But organization carries some danger. Spontaneous enthusiasm and willing participation of the members may not get full play when all wheels turn according to plan. Sometimes, improvisation and a lot of good will may get better results than the best organized committee.

THREE CONGREGATIONS of the Sedgewickville parish in southeastern Missouri proved that point this winter. With a bare minimum of organization but a mighty feeling for teamwork, these three churches—without a pastor and with no previous experience in evangelism missions—had a well-attended and inspiring mission week and pushed an ongoing evangelism program into high gear.

THE STORY began in June, 1957, when Pastor Jens Larsen left the Illinois Synod parish after seven years of service. The parish consists of Sedgewickville Lutheran Church, in a village of some 100 people; Sargent's Chapel, on a rural road three miles east of the village; and Mount Zion Church, in the crossroads section of Yount.

The churches have a combined strength of 153 communing members and are about three hours' drive south of St. Louis.

The idea gained ground that an evangelism mission might help attract a new pastor. George McDonald, secretary of evangelism for the Illinois Synod, met several times with groups from the three churches and helped plan three separate but concurrent missions.

Considerable encouragement came from two neighboring Illinois pastors who were supplying the parish, Dr. William J. Boatman of First Church in Murphysboro, and the Rev. O. M. Meyer of Peace Church, a Wartburg Synod congregation in Chester.

Dr. Boatman helped with much of the planning and volunteered as missioner at Yount. The Rev. William D. West, pastor of Mount Calvary Church in De Soto, Ill., was called as missioner to the Sedgewickville church; and the Rev. Edward A. Johnson of the Dongola, Ill., parish agreed to conduct the mission at Sargent's Chapel. The date was set for the first week in November.

THINGS THEN began to happen in unexpected ways. Some things were good.

The pastor the mission was supposed to attract—the Rev. Fred A. Heckathorn, formerly of Faith Church in Forreston, Ill.—arrived with his family just ten days before mission week began.

Other things were not so good.

Publicity, pamphlets, and other supplies for the mission, ordered from New York in mid-September, were delayed in transit and arrived barely a week in advance.

Calls on members and prospects, originally slated for the week before the mission, got behind schedule and were crammed into mission week and the preceding weekend.

People in this rural area had farm chores to do. Suppers and evening calls customary in missions wouldn't work. Daytime calls were made instead.

And there weren't many prospects. In one church, the congregational chairman presented a list of eight prospect families and discovered that two of the families already had joined.

ONLY ONE of the three missioners met with the church organizations following mission week services. There was no "mission to pastors."

But the mission didn't need outward organization to "catch on."

Members showed their enthusiasm on the Sunday preceding the mission when Pastor Heckathorn asked visitors at Sedgewickville to come forward for commissioning.

The entire congregation went to the altar. The same thing happened at Sargent's.

Attendance at all three churches defied the usual trends by increasing, rather than decreasing, as the week progressed. Average attendance was in the 30s and 40s at Mount and in the high 80s at the other churches. Pastor Heckathorn preached to a full church at the closing rally Friday night in Sedgewickville.

"As far as can be determined, there have been both inreach and outreach in all three congregations," Pastor Heckathorn said. "The Holy Spirit has surely been at work among us this week."

"These folks got their pastor," McDonald added, "because they were willing to have an evangelism mission without one."

Wittenberg to Celebrate Transition to University Sept. 17

WITTENBERG's change of name from college to university will be celebrated next Sept. 17. Theme of the convocation will be "New Dimensions in Higher Education." Leading educators will emphasize the liberal arts, Christian purpose and the role of the small university.

A feature will be the premiere showing of the new Wittenberg movie, to be shot on the Springfield, Ohio, campus this April and May. Awarding of honorary degrees, and presentation of the new seal to President Clarence C. Stoughton are also planned.

It is hoped that ground can be broken for a new building, probably the Hamma Divinity School compound.

Undergraduate enrollment is at a new high, 1,498. Growth at the present rate indicates 1,800 students by 1960, 2,500 by 1965. The board of directors believes the university can accommodate 1,800 with facilities now available or about to be con-

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A SIGNIFICANT EVENT took place last Nov. 19 when four members of the Chicago Lutheran Seminary were installed. They were Dr. Donald R. Heiges, as dean; Dr. George W. Forell, as Weidner Professor of Systematic Theology; Dr .Walter A. Kukkonen, as Suomi Synod professor of theology; and the Rev. Karlo Keljo as Suomi Synod associate professor of New Testament.

The installation service was held in an Augustana church, Grace, in LaGrange, Illinois. Speaker was Dr. Bernard Hillila, the president of the Suomi Synod.

The service marked beginning of the affiliation of the Suomi Lutheran Seminary, formerly at Hancock, Mich., with the Maywood school.

Shown after installation service are Professors Keljo and Kukkonen, Dr. Hillila, Dr. Weng, Dean Heiges, Dr. Forell

structed, but beyond that capacity must consider a substantial increase in endowment.

Grants for Education

HARTWICK COLLEGE received a $12,000 grant from the George H. and Minnie Marsh White Foundation, Inc., of Cooperstown, N. Y., for library development. Funds will be used to help convert the chapel basement as a reading room and additional stack room for the library.

Grants of $4,000 from the DuPont Company for science teaching were made to Muhlenberg College, Gettysburg College, and Augustana College. Seventy-three other colleges and 23 universities got similar grants. Recipients were chosen on their records of strength in chemical education.

NEWBERRY COLLEGE received a grant of $2,000 from the Esso Education Foundation. It is unrestricted and will be used to help meet expenses directly associated with undergraduate education.

CARTHAGE COLLEGE held its Founders' Day celebration on Jan. 9. Dr. R. R. Belter, president of the Wartburg Synod, spoke at the luncheon. The college was founded in 1870 by several midwest Lutheran synods now affiliated with the United Lutheran Church. Plans for a second campus at Kenosha, Wis., are underway.

Illinois Raises Funds

ILLINOIS is girding itself for the $1,500,000 campaign on behalf of Carthage College, Chicago Seminary, Alpine Lutheran Camp, and Lutheran student work in Illinois.

The synod general committee met Dec. 30 to appoint leaders, make plans, and schedule meetings preparatory to the special synod-wide kick-off rally at the Pick Congress Hotel in Chicago Feb. 4.

Synod general co-chairmen are Clarence Turley of Reen Memorial Church, St. Louis, a real estate broker; Mrs. John Vitek of Edgebrook Church, Chicago; and the Rev. Alfred H. Stone, pastor of First Church, Decatur.

Rolf Dokmo of St. Luke's Church, Park Ridge; Philip Wolf of Wilmette Church, Wilmette; and the Rev. Lyman H. Grimes, pastor of Luther Memorial Church, Quincy, will serve as synod sponsoring chairmen, working in the area of special gifts from individuals.

Treasurer for the campaign will be Carl Bergendoff of Faith Church, Glen Ellyn.

The synod will be divided into 14 areas for the campaign, and meetings were to be held in each conference this month to enlist leaders for each area.

Planning Directors Named

TWO UNITED LUTHERAN colleges recently announced the appointment of planning and development directors. John W. Campbell was appointed to the post at Wagner College. President Richard H. Heindel said the job would include supervision of information, public relations and alumni services.

George B. Schum was named director of planning and development at Thiel College. He succeeds Dr. Robert S. Cope, college vice president who resigned to become dean of admissions and registrar at Wooster College, Ohio.

Music Conference Set

CHURCH MUSIC will be the center of attention at Northwestern University Feb. 1-3, during a joint meeting of the annual midwinter Conference on Church Music and the music commission of the department of worship and arts of the National Council of Churches.

A highlight of the meeting will be a lecture on "Formality, Theology, and J. S. Bach," by Dr. Joseph Sittler, of the Federated Theological Faculty, University of Chicago.

LUTHERAN STUDENT FOUNDATION of Minnesota, in Minneapolis, is offering thirteen non-credit courses for the winter quarter. Subjects treated include Christian Doctrine, Christian Ethics, the Life of Paul, the Prophets, Wisdom Literature and the Works of Martin Luther.

MINNESOTA

Northwest Synod Assembly To Launch $1.5 Million Drive

By PAUL LUTHER WETZLER

MINNEAPOLIS—A special synod assembly will open Feb. 5 at 10 A.M. in Holy Trinity Church, Minneapolis. The day-long gathering will set the stage for a $1.5 million synod-wide fund drive announced for April and May.

Funds will be used to contribute $1 million to the $3 million development project of the second Carthage College campus at Kenosha, Wis., and $500,000 to the endowment and expansion project of Northwestern Seminary. All but 18 of the Northwest Synod congregations are served by alumni of the Minneapolis theological school.

Speakers for the synod assembly are Dr. Clarence C. Stoughton, president of Wittenberg College; Dr. Gould Wickey, executive secretary of the ULC Board of Higher Education; and Dr. Robert P. Roth of Southern Seminary, Columbia, S. C.

Mission Work Continues

HOLY NATIVITY CHURCH was organized Dec. 7 at Hopkins, a suburb southwest of Minneapolis, with a charter membership of 50. Pastor C. James Clement, who developed the congregation, last month announced his resignation to accept a call to Bethel Church, Muskego, Wis.

Meanwhile, another Minneapolis suburb mission selected a name and held its first service: Christ Church will be the name of the congregation under development at Coon Rapids. Developer Thomas Guinn reported an attendance of 64 at the first meeting and an encouraging response to the first service on Jan. 18 in the Spring Lake Park High School.

Campus Pastor Installed

HENRY HETLAND, newly elected secretary of the Division of College and University Work, National Lutheran Council, preached at the installation of Dr. George Hall as campus pastor of the University of Minnesota. The service was held at Grace Church (Augustana), Minneapolis.

Dr. Hall was called jointly by the Lutheran Student Foundation of Minnesota and the NLC Division of College Work.

The Lutheran Student Foundation of Minnesota ministers to 12,000 Lutheran students attending state and non-Lutheran schools. Dr. Paul Luther Wetzler is president; Osgood Magnuson, executive director.

Faced with a $25,000 deficit, the board of directors of the foundation asked Minnesota congregations in early November to support the work with special gifts. When the annual meeting of the foundation is held in February, the executive secretary believes he will be able to announce that the indebtedness has been wiped out. Receipts in December alone were $20,000. As of Jan. 10, with gifts still pouring in, the indebtedness stood at $7,000.

THE NEW PARSONAGE of St. James' Church, Savage, Minnesota, was dedicated Nov. 16.

ARNOLD C. BJELLAND was ordained in the chapel of Northwestern Seminary on Nov. 30 by Dr. Bishop assisted by Dr. A. C. M. Ahlen. He had accepted a call to Good Shepherd Church, Richland, Wash. The Rev. W. H. Wickoren was installed as assistant pastor at Holy Trinity Church, Minneapolis, Jan. 4.

INDIANA

Richmond Mission Organized; Charter Opened in Lafayette

By WILLIAM L. PIFER

FORT WAYNE—First Indiana mission to be organized in 1959 was St. Michael's Church in Richmond. The congregation, developed by the Rev. Fred W. Fiedler, was organized Jan. 11 with 50 charter members and 38 children.

Meeting place is the Westview Public School.

Second mission of the year nearing or-

ganization is Our Saviour Church in West Lafayette which opened its charter membership list Dec. 7.

The mission is being developed by the Rev. William Andrews in the immediate vicinity of Purdue University. It uses the facilities of a school building in the center of town until other quarters can be secured.

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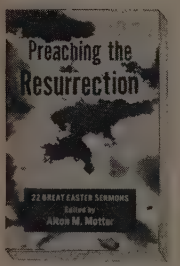
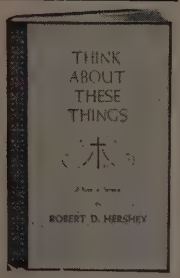
Budget Discussion Planned

HEADS of the six institutions supported by the Indiana Synod were called to a meeting at Indianapolis on Jan. 27 to present their financial requests to the synod's budget committee. Purpose was to examine operational and capital fund needs and to balance requests with expected income.

Institutions supported by the synod include Mulberry Home, Oesterlen Children's Home, Camp Lutherwald, Wittenberg College, Hamma Divinity School, and Chicago Lutheran Seminary.

The next day, deans and secretaries of the seven synod districts were to meet with the constitution committee to discuss methods of their integration into the structure of the synod's organization. After an earlier plan of including district officers into the synod's executive committee had been discarded, a plan of setting up an advisory committee or cabinet made up of deans, secretaries, committee chairmen and board representatives is being considered.





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Wartburg Synod Receipts Total Half of Double Apportionment

By ARNOLD H. KAITSCHUK

CHICAGO—The Wartburg Synod received substantial increase in apportionment offerings—$199,548, over $41,000 more than last year—but reached only half of the double apportionment goal.

Treasurer R. L. Boulton reported that 95,727 was forwarded to the ULC, $27,000 more than in 1957, but well below last year's objective.

Lutheran World Action quota was met with $24,035.

BURLINGTON, WIS., is the place for synod meetings on Feb. 3 and 4. Laymen and pastors will receive information on Feb. 3 on the Wartburg Synod's $150,000 fund drive to share in the establishment of a second Carthage College campus in Kenosha, Wis., and the expansion project of Chicago Seminary. A preaching institute for pastors will follow the next day.

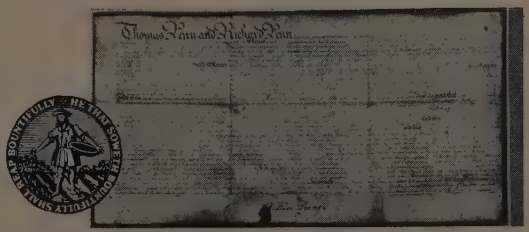
PEACE CHURCH, Chicago, observed in December the 35th anniversary of the congregation, the 30th anniversary of the church dedication and the 35th anniversary of Pastor Otto Doering's service to the church he organized. Among the guest preachers was President Armin G. Weng of Chicago Seminary.

IMMANUEL CHURCH, Lena, Ill., met the double apportionment quota in full and oversubscribed its Lutheran World Action quota by 50 per cent. Pastor Albert Simone reports completion of a successful every-member visitation program.

A SIX-WEEK evangelism Bible study was conducted with excellent results by St. John's Church, Bluff Springs, Ill. Meetings were held in homes of the members.

NORWAY GROVE MEMORIAL CHURCH, De-

1759
—
1959



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WARTBURG . . .
Forest, Wis., has expanded its educational program. Catechetical classes have been lengthened to 2½ hours on Saturday mornings.

Rural Life Discussed

AN INTERDENOMINATIONAL conference on "spiritual and moral values in rural life" was well attended at the University of Illinois, Urbana. Among Lutheran speakers were Pastor Paul Hersch of Hillsboro, Ill.; Pastor Arnold H. Kaitschuk of Campbell Hill, Ill.; Prof. Martin Koehneke of Concordia College; Dr. E. W. Mueller of the National Lutheran Council, and Pastor Robert Spenn (ALC) of Crescent City, Ill. Roman Catholic priests were well represented at the meeting.

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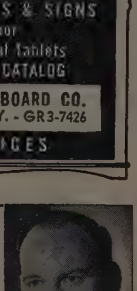

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Full-Time Director Named For Ohio's Camp Mowana

By E. RUDOLPH WALBORN

OHIO SYNOD's Camp Mowana got its first full-time camp director Jan. 1 in the person of Roxy K. Falde, formerly a staff member of Lutheran Homes of Muscatine, Iowa.

For three years the synodical camp has been directed by Jerry Schmalenberger who graduated this month from Hamma Divinity School, and was to be ordained Jan. 23. He will serve Third Church, Springfield.

An expansion program in progress at Camp Mowana, near Mansfield, will make a two-unit camp operation possible, increasing capacity from 1,950 to 2,500. The present dining hall building is being remodeled to put dining facilities on the first as well as the second floor. Seven new cabins have been erected.

Plans of the synodical Board of Christian Education call for further expansion. A third unit will raise the capacity to 3,600 during the season.

FALL CONFERENCE elections brought Pastor George F. Haynes, First-St. Mark's, Toledo, to the presidency of the Western Conference, and Pastor M. Glenn Bishop, Jerusalem, Acme, to head the Central Conference.

Pastor Donald F. Alber, Zion, Canfield, and Pastor Joseph O'Morrow, Holy Trinity, Columbus, were re-elected presidents of Eastern and Southern Conferences.

NORTH GEORGETOWN congregation has dedicated a six-room parsonage. Members of the congregation handled their own subcontracting.

TEXAS-LOUISIANA

Preparation in Progress For Next Camping Season

By JAMES F. VORKOPER

AUSTIN—Summer was still a long way off but planning for development of summer programs in 1959 was already under discussion in Texas.

The Lutherhill Committee met with the Parish Education Committee in December to plan for the coming camping season. These committees will meet soon with the Rev. James E. Keyser, of the ULCA Board of Parish Education, to study the master plan of the site.

Efforts are being made to reach a goal of $19,000 in 1959 for camp improvements and debt payments on the swimming pool. The Lutherhill Story on slides is being sent to the congregations. Extensive repair on the property has already begun. Some new cabins are in the plan if the financial campaign is successful.

ST. MARK'S CHURCH, Cuero, the Rev. John L. Jacobs, pastor, broke ground for a new $200,211 educational building on Jan. 4.

ST. OLAF COLLEGE CHOIR will sing in the Houston City Auditorium on Feb. 10. Their coming is sponsored by the National Lutheran Council churches. Midland College players will present a program March 20 in Redeemer Parish Hall.

GRACE CHURCH, Houston, the Rev. David Konrad, pastor, gave over $9,000 for various benevolences in 1958. Searching for a program for the youth of the church, particularly those who will not go into college or finish high school, the congregation planned a family night Jan. 25 at which the director of the "Boys Preparatory Club" was to speak.

HOLY TRINITY CHURCH, Houston, the Rev. Paul L. Schmiedel, pastor, has engaged Miss Lillian Moll, of Minnesota, as a parish worker. She has been helping out at St. Timothy's Church, Corpus Christi.

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TEXAS-LOUISIANA . . .

MISS CATHERINE JURAM, of the Board of Parish Education, taught at a Houston Co-operative Leadership Training School at the First Methodist Church Jan. 14-21.

St. Martin's Plans Building

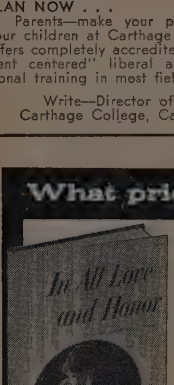
ST. MARTIN'S MISSION, the Rev. Manfred Holck, Jr., just finished paying for an organ and now has added a piano for Sunday school purposes. An architect has been selected to begin drawings on a new first unit for St. Martin's Church.

ST. JOHN'S CHURCH, the Rev. Verno Breitkreutz, pastor, heard three nearby preachers at a Spiritual Life Mission recently: the Rev. Wilford Menke, Port Lavaca; the Rev. John A. Jacobs, Cuero and the Rev. Carl J. Deithloff, Kenedy.

ST. PETER'S CHURCH, Ander, and St. Luke's Church, Schroeder, the Rev. Harold Muffley, pastor, finished paying debts on their rebuilt parish halls. Extensive parsonage repairs were made at Ander.

HOLY TRINITY MISSION, Dallas, held a blessing service and open house Jan. 4 at the new parsonage occupied by the Rev. David

What price suburbia?



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A. Jensen, pastor. The Rev. Norman Suhr assisted in the service. The Rev. Robert E. Schlichter of Tekamah, Nebraska, was missioner at Holy Trinity in the Dallas Area LEM. The Rev. Ross F. Hidy of San Francisco spoke at the city-wide Lutheran rally in Perkins Chapel, Southern Methodist University.

Luther Film Shown Twice

THE *Martin Luther* film was shown over WFAA-TV Dallas on Jan. 8 in connection with the preaching mission. It was also shown on Sunday, Jan. 11, over a West Texas TV network. Lutheran churches in the West Texas area promoted the showing.

THE REV. J. BRUCE WEAVER, director of evangelism of the ULCA, was missioner at Good Shepherd Church, Dallas. Pastor Marin Yonts was heard over radio station KBOX, Dallas, the week after Christmas.

REFORMATION CHURCH, Garland, the Rev. John K. Meyer, pastor, received 41 baptized members in the last eight months.

THE REV. D. I. DOLTON, pastor of Holy Cross Church, Yoakum, reports receiving 17 baptized members in 1958.

WESTERN CANADA

Western Canada Hopeful To Reach Minimum Goal

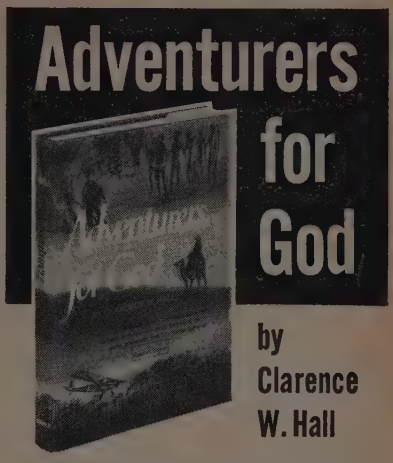
By E. G. GOOS

EDMONTON—"Perhaps we will reach our minimum apportionment goal for the first time," said Treasurer E. H. Boehme, while waiting for latecomers to remit their congregation's year-end benevolence contributions.

He received $31,952 for remittance to the ULC until early in January. Up to $34,054 the ULC shares on a 50 per cent basis with the Western Canada Synod. All receipts in excess go to the ULC treasury.

To give the United Lutheran Church its fully apportioned share, the synod would have to double its receipts for all purposes and give it all to the ULC.

Great missionary stories of our time



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WESTERN CANADA . . .

There is encouragement in the fact that increases in apportionment payments have been constant over the last five years. In a synod where over half of the congregations number less than 100 confirmed members (only four have more than 500 and only one more than 1,000) increases of $5,000 to $6,000 do not come easy.

(*Western Canada made a 21 per cent gain in ULC giving over 1957. For final synod totals, see page 4.* ED.)

For Lutheran World Action the synod exceeded its quota and contributed $11,279.

Trinity Church, Edmonton, with its 1,100 confirmed members, reports $12,000 in benevolence receipts, $3,000 of which is for All Saints' mission in Edmonton.

Prince of Peace mission completed a successful pledge drive by oversubscribing its $7,300 goal by nearly $2,000. In the spring both Prince of Peace and All Saints expect to get the building of first units under way.

LAY SCHOOLS in evangelism are being held in Winnipeg and Inglis, Man.; Regina, Sask., and Edmonton and Ponoka, Alta.

PRESIDENT A. WILKE has been confined to a hospital since Christmas. The Rev. A. Goos, Saskatoon, took over the responsibilities of assistant to the president on Jan. 1.

— CHANGES OF PASTORATE —

PENNSYLVANIA MINISTERIUM

MEZEZERS, VALDIS. From Emmanuel Church, Stoney Creek, Md. To Blandon-Tuckerton parish.

TARBET, IAN F. From U.S. Army Chaplaincy. To Tabernacle Church, Philadelphia.

WEDDE, ALTON H. To Trinity Church, Toronto, Pa.

TEXAS-LOUISIANA

WAGNER, EDWARD L. From Grace Church, Harlingen, Tex. To St. Paul's Church, Farmers' Branch, Dallas.

WATSON, HENRY B. From St. James' Church, Brunswick, Ga. To Ascension Church, Lubbock, Tex.

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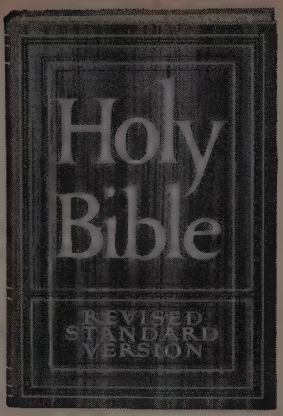

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DECEASED

DR. FREDERICK J. BAUM, 82, pastor emeritus of St. John's Church, Poughkeepsie, N. Y., died Jan. 8 at Trout Creek, N. Y.

A native of Philadelphia, Pa., Dr. Baum was a graduate of Gettysburg College and Seminary. He received a doctor of divinity degree from Gettysburg College.

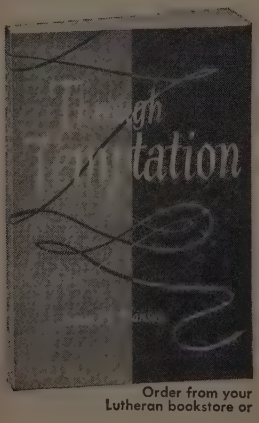
Before assuming the pastorate of St. John's Church in 1923, he served Trinity Church, Fort Washington, Pa.; Trinity Church, Hagerstown, Md. (supply pastor); Trinity Church, Coatesville, Pa.; St. Thomas Church, New York City; Zion Church, Cobleskill, N. Y., and First Church, Albany. He retired in 1947.

Surviving are Dr. Baum's wife, the former Frances E. Rew, and two daughters, Mrs. William P. White and Mrs. H. Wilson Guernsey, Jr.

Funeral services were conducted Jan. 14 at St. John's Church, Poughkeepsie, by Pastor William R. Fuhlbruck. Burial was at Charles Evans Cemetery, Reading, Pa.

THE REV. CHARLES E. BRODELL, 61, pastor of Zion Church, Girardville, Pa., died Jan. 11 in Geissinger Hospital, Danville, Pa.

Pastor Brodell was a native of Scot Run, Pa., and a graduate of Muhlenberg College and Philadelphia Seminary.



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Before assuming the pastorate of Zion hurch, he served McClure parish, Hegins arish, and Christ Church, Scranton, Pa.

Surviving Pastor Brodell are his wife, the rmer Blanche E. Lichtenwalner; daughters, largaret and Eleanor, and son John.

Funeral services were conducted Jan. 14 Zion Church, Girardville, by Dr. Charles . Cooper, president of the Pennsylvania inisterium; the Rev. John H. M. Shiery, d the Rev. Freeland L. Hemmig.

Burial was at Greenwood Cemetery, llentown, Pa.

MRS. FLORENCE MILLER HIRZEL, , widow of the Rev. Charles J. Hirzel, died ec. 24 at Philadelphia, Pa.

Mrs. Hirzel was a native of Philadelphia. Pastor Hirzel, who died in 1914, served Paul's English Church, Philadelphia.

Mrs. Hirzel is survived by four grandildren, Doris Finley, Florence Yoder, Virnia Knorr, and Charles R. Hirzel.

Funeral services were conducted Dec. 29 the Germantown Home by the Rev. Dallas Baer and Dr. Walter R. Harrison.

Burial was at Ivy Hill Cemetery.

MRS. CARRIE A. SHIMER, nee Ogden, fe of Dr. Herbert D. Shimer, died Dec. at Canajoharie, N. Y. She was 85.

Mrs. Shimer served with her husband in w Kingston, Allen, and Watsontown, Pa.; l Hudson and Schenectady, N. Y. Dr. mer retired in 1947 as pastor emeritus First English Church, Schenectady, of ich he had been pastor thirty years.

Surviving Mrs. Shimer besides her husd are two sons, Dr. Frank H. Shimer, tor of First English Church, Syracuse, W. Luther Shimer, Schenectady; and r daughters, Mrs. Clara Belle Moore, tia, N. Y.; Miss Mary R. Shimer, Canarie, N. Y.; Mrs. S. Josephine Haskins, Lake City, Utah; and Mrs. John H. gy, Ft. Worth, Tex.

Funeral services were conducted Dec. 26 First English Church, Schenectady, by tor Ray E. Kulman. Interment was at k View Cemetery, Schenectady.

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IN CONCLUSION

I HAD MORE trouble than usual making my checking account come out right this month. After I remembered whether to add or subtract the bank's service charge, two cents was still missing. It was clear to me that the bank had made a mistake, but I couldn't prove it. Finally I got the account to balance. The bank had been right all the time.

This led me to think with new appreciation about the men who handle our church's money. They have a big job, which they do quietly and efficiently as a labor of love for their Lord. Some have only a few dollars entrusted to their care, like most Luther League treasurers. Others must take care of millions of dollars each year.

BIGGEST TASK is that of the United Lutheran Church's treasurer. Dr. Edmund F. Wagner, who has held this office since 1951, is president of a New York bank, which seems fitting enough. Through his office and under his supervision go all the moneys contributed to or through the ULC. In 1958 that included more than $11 million given for benevolence, funds sent on to Lutheran World Action and special gifts made to various causes. This must have amounted to an average of nearly $300,000 a week. What a problem I'd have had balancing that checkbook!

Responsibility for the care of these funds gives the treasurer a terrific job. It's carried on so well that he never has to spend time searching for a missing two cents. An able staff headed by Comptroller Carl A. Warden aids Dr. Wagner. The church is fortunate to have such capable people administering this essential part of its work.

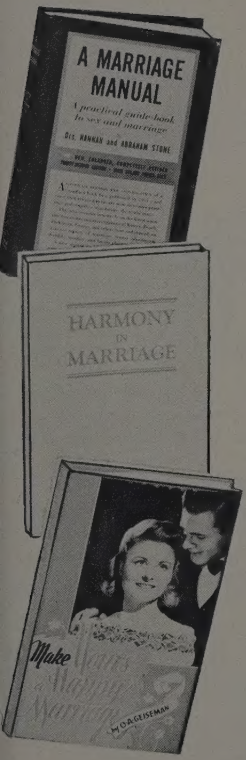
Each synod has a counterpart of the ULC's finance man. Synod treasurers are usually active and busy executives who willingly give some of their time and talents to the work of the church. In the bigger synods, funds under their care during a year run into the millions. When there is a special campaign, their problems are multiplied. Some congregations send in money without indicating what special purposes it is for and then get rather upset when they fail to receive proper credit.

CARRY THIS picture to the level of local congregations and organizations. It shows thousands of devoted, conscientious Christians performing an essential service. They don't ask thanks or special commendation. That's why it seems good to pay them this honor of some recognition.

Actually, they're happiest when they have to work hardest. Treasurer Wagner would have much preferred accounting for the full $15 million asked during the anniversary year just past than for the 75 per cent which was received. Anyone who contributes so willingly of his own time, energy and material resources is encouraged when he sees others doing the same.

I don't mean to suggest that the best reason for giving is just to keep treasurers busy. The best reason is the same one which inspires their labors—a desire to express some gratitude to God for the wonderful gifts he always bestows on us. If we can all remember that "All we have is Thine alone," Dr. Wagner might have less trouble figuring percentages in 1959. The United Lutheran Church's budget is just a little over $9 million. After last year's showing, there's no reason why every synod can't be a one-hundred-percenter. —ALBERT P. STAUDERMAN

books on marriage



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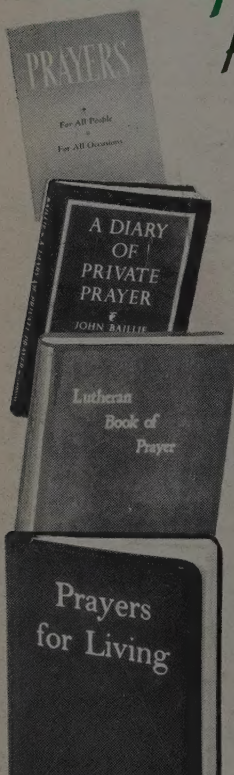

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